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TWENTY-NINE BIBLE LESSONS FOR THE DAILY VACATION BIBLE SCHOOL

Revised Edition

PREPARED BY

LOLA M. STRIBLEN
REV. ARCHIBALD McCLURE
REV. GERRIT VERKUYL, PH. D.

Edited by John T. Faris, D.D.

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INTRODUCTION

In order to meet the growing needs and the changed conditions of to-day, it was voted by the Presbyterian Daily Vacation Bible School Conference of 1918 to have the lessons prepared some years ago by Rev. A. H. Limouze, in collaboration with others, thoroughly revised. A committee of three was appointed, which set itself immediately to the task.

Many of the lessons have been completely rewritten, others have been altered and elaborated, while a few have remained almost identical with the original lessons. But although some of the lessons could scarcely be recognized by their first author, practically every lesson is the richer for the genius which first conceived it. Lessons 2 to 9 have been prepared by Miss Lola M. Striblen; Lessons 10 to 19 by Rev. Archibald McClure; Lessons 1 and 20 to 29 by Rev. Gerrit Verkuyl, Ph.D.

In the preparation of these lessons children from eight to ten years have been especially in mind, so that when the Daily Vacation Bible School shall become a graded school, these lessons may serve for the department above the kindergarten and below the Junior Department. In the teaching of these lessons the relation of the Bible period to other parts of the school should be kept in mind. There are songs which express great teachings in these lessons; there are Bible passages to

be memorized with some of these stories in view. Handwork and craftwork may be carried out in expression of these lessons. But all this cannot be done during the brief Bible period. It becomes necessary, therefore, to consult and plan with other teachers in the school, under the direction of the principal, so that each period of instruction may be correlated with every other period.

It is more important that ten lessons be remembered and lived than that twenty-nine lessons be squeezed into the lesson periods. In different ways reviews, recitations, and drills should be conducted. The teacher may safely call upon child after child to retell a story, beginning with the readier pupils and ending with those more backward, and in the teacher's heart may be the hope that some day these pupils will take their places in the countless Daily Vacation Bible Schools which shall sooner or later dot our towns, villages, and rural districts.

The growth of the work will demand further lesson preparation, both new and old. The committee to whom these lessons were committed, earnestly request constructive criticism.

THE COMMITTEE.

LOLA M. STRIBLEN,
ARCHIBALD MCCLURE,
GERRIT VERKUYL, *Chairman.*

LESSON I

THE BOOK GOD GAVE US

Aim: To teach the children that the Bible is the greatest book.

Memory Verse: "Thy word have I laid up in my heart, that I might not sin against thee." Ps. 119: 11.

Illustration: A scroll made of two sticks, each a foot long, and heavy paper attached to them, about two feet long and a foot wide. Roll on the stick to make two connected rolls. Also a Hebrew and a Greek Testament, a Latin Bible, and a common book.

Blackboard Drawing: An open book. On left half top write "Holy," and underneath, obliquely, "God's Law." On opposite half write "Bible," and underneath, obliquely, "God's Love." Have the book supported by a short pillar on the left on which write "Old," and by another pillar on the right, on which write "New."

Suggestions for Teaching: Such ideas as "Inspiration" and "Revelation" are foreign to the children's minds; but these truths may be taught so simply that their minds shall be prepared for later instructions.

HOW PEOPLE USED TO WRITE

(Let the teacher hold up for a few moments any book, not a Bible, and say:) You see this book. The man who wrote it wanted to tell other people of things he knew. He could not tell them all in person, so he wrote things down. After his writing had been finished he took it to a printer. The printer set type and printed the words on sheets of paper. Then a number of people went over all the words to see if there might be any mistakes. When they felt sure that nothing

could be improved, they bound the leaves between covers and made a book.

It is only a few hundred years since people knew how to print. Our Bible was written long, long before that, every word by hand. Before that there was a time when people did not know even how to write with a pen, and when they had no paper to write on. They used to scratch letters on stone. In this way the Ten Commandments were written, on two tablets of stone. (Show picture of the two tablets, or else draw on blackboard.) This method of writing was inconvenient, so people looked about for easier ways. Some one discovered that the leaves of the papyrus which grew in the Nile were exactly what was wanted. These leaves were wide, and after being dried, their surface could be used for writing. The name of this plant is still retained in our word "paper." Next, people used the quill of a feather with a sharpened point, which served the purpose of a pen. A kind of ink was used with this crude pen. Many books of the Bible were written on papyrus. But one day a man noticed a wasp's nest hanging on the limb of a tree. He saw that the nest was made of sheets of wrapped paper. He watched the wasps as they worked on their nest and found that they chewed wood into pulp, and out of this pulp made their nest. At once he went home, took some wood and ground it into pulp, which he then mixed with water. It was not long before he had better paper than that which grew in the Nile. Our New Testament books and even some of the Old Testament books were

written on such paper. But none of the books of the Bible was first written in our language. They were written in Hebrew or in Greek, and later translated into many languages. (Show Hebrew and Greek words to the children. Samples may be secured from a minister.)

HOW THE BIBLE WAS WRITTEN

At first there was no part of the Bible written. Adam and Eve must have told their children and their grandchildren some of the things which to-day we may read in the first chapters of Genesis. Abraham, too, would call his household together, including all the servants, and would tell them what he had heard from his grandfather, and what God had made known to him. Jacob must have done the same thing, and many others also. Then came the time when God guided Moses in the writing of these stories and in the telling of the history of the people down to his day.

The books which Moses wrote were not like our books; they were more like a little window shade, like this. (Show a scroll or a picture of it.) After Moses there were many other sacred writers. Can you name any of them? Joshua; Samuel; David. What did David write? What did Solomon write? Then there were the prophets. Who can name one of them? Now name another. We call the thirty-nine books of our Bible which were written before Jesus was born, the Old Testament. Before we are through with this Bible school we should know the names of these books backward as well as forward.

After Jesus had lived for thirty-three years and had died on the cross and had risen from the dead, his disciples went everywhere preaching the gospel. Four of these followers wrote down many of the things they knew about Jesus, things which they had been telling. The books they wrote we call the four Gospels; they bear the names of the men who wrote them: Matthew, Mark, Luke, and John. A fifth book tells of the work which the apostles of Jesus did; it is called "The Acts of the Apostles." Luke wrote this book. When the disciples had organized churches, they would write to them; some of these letters are called "The Epistles."

All the books of the New Testament number twenty-seven. It will not be hard to memorize their names.

Thirty-nine plus twenty-seven is——. So in the whole Bible we have sixty-six books.

WHAT IS WRITTEN IN THE BIBLE

Another name for the Bible is "God's Word": we call it this because it is God's message to us. And this is the way God gave his message to men: There were people who lived very close to God; they learned to know what God had in mind and they did what he wanted them to do. He told them what they were to say, guiding them by his spirit. They felt that they themselves were not speaking or writing, but that the message came from God's Holy Spirit. When they wrote they were writing for God, and when they spoke they were speaking for God. So some of them were called prophets. The word prophet means "one who

speaks for another." Sometimes God helped them to see into the future, so that they could tell of things that would happen. Many of their talks about the future had to do with the day when Christ would come.

The people of the Bible were just human beings like ourselves. They had to work for a living to support their families; they made mistakes; they sinned against God. When they were children they were exactly like us. But those who trusted in God always found him ready to forgive and to help them to do right.

There are people mentioned in the Bible who did not feel sorry for their sins; they had no faith in God. They lived exactly as they pleased, without caring about God. But the end of such people was ruin.

There is no book in all the world that teaches us so frankly and so surely the way of life as does the Bible. This Book (hold up a Bible) tells us who made us, what we are, who God is, what God wants us to do, and what we can be if we are willing to let God be our Friend and Helper.

WHY THE BIBLE WAS WRITTEN

God gave us the Bible because we need his lessons for our life. He knows just how strong or how weak we are; he knows why he sent us to earth, and he knows what we have to do here. Everything that ever happened to us or that we have thought, he knows, and he knows what is going to happen to us. No one, father, mother, teacher, can tell everything about us; but God can tell. And he who knows all this wrote

this wonderful Book for us. Then we ought to read the Book. Parts of it we should memorize. There are in it so many good stories which we can tell. (Let the teacher speak of some of these.) Every day we ought to read something from God's Word. It is not enough to have a Bible; we must use the Bible.

A STORY

A Sunday-school missionary came to a small farmhouse and found the parents absent, but the children playing and working. On being questioned they told him that in the house on a stand and covered with white cloth they had a large Bible. Father never read it; but when there was fearful thundering and lightning mother would open the Bible and read from it as fast as she could. Did God give us his Word for this purpose? What does he want us to do with it?

One afternoon two girls took a long walk in a forest. One of them did not believe in God and did not care about the Bible. She said that it was just a book for old grannies and feeble-minded people. When the girls were ready to turn back they did not know which way to go; for they could not see the sun. They wandered this way and that way until it grew dark. Then they knew they had lost the path and wondered where they might have to spend the night. They followed a trail that brought them to an open place. There they saw a light in the distance. They walked on toward the light and came to a humble hut. Before knocking they peeped in and noticed a man with a heavy, black

beard, whose face did not seem attractive. They decided not to knock, for he might be a bad man. But presently a child ran to the cupboard and brought the father a Bible. "Goody, goody," said the girl who had laughed at reading the Bible, "we're all right. Let's go right in." Why did that girl feel so safe when she saw the man reading the Bible?

Let us sing, very softly:

"Holy Bible, Book divine,
Precious treasure, thou art mine:
Mine to tell me whence I came;
Mine to tell me what I am."

Suggestions to Teacher: Unless the children are taught the books of the Bible in another class, this lesson affords a splendid chance to have them memorize the names of the books of Moses and of the Gospels. During later periods the names of more books may be memorized with this lesson as a point of contact.

The old-time scroll may be made during the craft period.

LESSON II

ABRAHAM, THE MAN WHO TRUSTED GOD

Aim: To show the great faith Abraham had in God. This faith was expressed in obedience and sacrifice. Show that it is worth while to trust and have faith in God, even when you do not see why.

Memory Text: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Heb. 11:8.

Or, "To obey is better than sacrifice." I Sam. 15:22.

Scripture: Gen. chs. 12 to 22.

Blackboard Drawing: On a blackboard draw a hill, with the edge of the sun peeping above the hill. Abraham was looking for the coming of a better day for the world. He looked to the time when his family would become a great

nation, serving the true God, and when through this nation God would be made known to all nations. Draw a path to the rising sun, and mark this path "Faith." Then indicate the steps in the path of faith as they are illustrated by the incidents of the lesson: 1. Obedience, shown in Abraham's leaving his own country at the command of God. 2. Unselfishness, shown in his dealings with Lot. 3. Prayer, illustrated in his prayer for Sodom. 4. Trust, shown in his readiness to sacrifice his son at the command of God. As each step is indicated, make the sun a little larger, suggesting the approach of day, until it glows as a big ball over the top of the hill.

ABRAHAM'S AIR CASTLE

Have you ever built an "air castle"? Our air castles are the things we would like to be and do. What is your air castle? What do you want to be or do? Tell us about it. There have been many men who have built air castles, Columbus, the Pilgrim Fathers, and others. The Bible tells us of a man who lived long before any of these, even long before Jesus was born. He wanted to find a new land where he could worship God. His great air castle was to have his people believe in the true God and not in idols or in the sun, moon, or stars. (Explain about idolatry.) Let us see how Abraham built his air castle.

The family of Abraham lived in Ur of the Chaldees. In some way they had heard the story of the true God. Perhaps they had heard it indirectly from Shem, the son of Noah. In the country where Abraham lived, the people were moon worshipers, but he and his family worshiped God, and when God wanted to select a family from which should come his chosen people, he selected Abraham to be its founder. God said unto

Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." So Abraham departed with Sarah, his wife, and Lot, his nephew, but he knew not where God would send him.

After wandering from place to place, the caravan finally came to a place called Bethel, but this land could not support them all, for both Lot and Abraham were rich in flocks, herds, and tents. So the servants of Lot and Abraham began to quarrel among themselves, because Abraham's servants wanted the greenest spots for feeding their flocks and so did Lot's servants, and both wanted the best places in the river to give their animals a drink. When Abraham saw that the men were quarreling he told Lot that it would be better that they should divide the land so that their flocks and servants would be separated. So Abraham said, "If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." Abraham was much older than Lot, and should have had first choice, but do you think he had it? No, Lot was selfish, so he chose the fertile piece of land which was like a garden with a river running through it. Then Abraham, because he was unselfish, took his wife and servants and flocks, and traveled toward the

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mountains, where they pitched their tents and built an altar to worship God.

ABRAHAM'S PRAYER

As time passed the people in Sodom, where Lot now lived, became very wicked, so God told Abraham that they must be destroyed. Abraham thought that there surely must be some good people like Lot and his family, so he said to God: "Will you destroy the righteous with the wicked? If there are fifty righteous in the city, will you not spare the city for the sake of the fifty?" God said, "If I find in Sodom fifty righteous, I will spare the place for their sakes." But fifty righteous could not be found. Abraham continued pleading for the people, lessening the number each time. But not even ten righteous people could be found. God did not forget Abraham's prayer for Lot's preservation, so since he could not save the city as Abraham had asked, he did plan to save Lot. He sent messengers to Lot, telling him to take his family quickly and go to the mountains. Before Lot and his wife and two daughters were out of sight of the city, fire came and destroyed it, but God answered Abraham's prayer and saved Lot.

GOD'S TEST OF ABRAHAM

In all these years Abraham and his wife Sarah had longed for a baby boy more than for anything else in the world. So after a time God sent a little son to them. They named him Isaac; which means "laughter," because Sarah, his mother, laughed and was so happy.

Isaac grew up and helped his father care for his sheep. When he was almost a young man, Abraham heard God's voice calling him. Abraham answered, "Behold, here am I." God said, "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

This seemed impossible to Abraham. Did God really mean that he should give up his son? But God had spoken, and his word must be obeyed. So Abraham rose up early in the morning and took Isaac and two of his servants and went to the place of which God had told him. On the third day Abraham saw the place afar off. He said to his servants, "Abide ye here . . . and I and the lad will go yonder; and we will worship, and come again to you." Abraham took the wood for the burnt offering and gave it to Isaac to carry, and he himself took the fire and the knife and they went up the mountain together. After climbing in silence Isaac said to his father, "Behold, the fire and the wood: but where is the lamb for a burnt-offering?" And Abraham said, "God will provide himself the lamb for a burnt-offering."

Soon they came to the place of which God had told Abraham, and he built an altar there. Then he laid the wood in order and bound Isaac, his son, and laid him on the altar. As Abraham stretched forth his hand and took the knife to slay his son, the angel of the Lord called to him out of heaven and said, "Abraham,

Abraham!" and he said, "Here am I." Then the angel said, "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son . . . from me."

Then "Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son."

Then the angel of the Lord called to Abraham again, and said that because Abraham trusted God so much that he was willing to give God his son in sacrifice, God would bless him and make his descendants a great nation which would bring a great blessing to the world.

So Abraham and Isaac returned to the servants, and they all went back together, and Abraham's life was very happy.

Suggestion to Teacher: Show the children that air castles planned to bless others are the kind we should build. The best air castles will not be unreal and impossible, but plans which our heavenly Father will help us to make real, so that our lives will be lives of goodness, purity, and helpfulness.

LESSON III

TWO BROTHERS AND THEIR BARGAIN

Aim: To teach how God took Jacob and transformed him from a scheming and selfish man into a prince of God. Use Esau as a background for the story.

Memory Text: "But by the grace of God I am what I am." I Cor. 15: 10.

Scripture: Gen. 25: 27-34; ch. 27.

Illustration: The hymn, "Nearer, My God, to Thee," may be used to illustrate the story of Jacob's dream. The first part of the story, the selling of the birthright, may be acted out most effectively by young children, seven, eight, or nine years of age. Tell the story in simple words and yet bring in as much conversation and action as possible. Then call upon the children to mention the characters and what they said, thus having them retell the story. When this is done, let them act it out, not dramatizing it, but using their own words and expressions in acting out the story. Review this once or twice, and you will have a splendid number for your commencement.

JACOB AND ESAU

On a large farm near Beer-sheba lived Isaac, Abraham's son, with Rebekah, his wife, and their two sons, Jacob and Esau. Isaac was a very rich man and besides his farm had many sheep and cattle. Jacob liked to play about the house and help his mother, but Esau, the elder of the two boys, wanted to play that he was a hunter, and would often take his spear and wander a long way from home.

When the boys grew to be young men, Jacob helped about the farm, while Esau was the hunter and brought venison for his father to eat. Isaac loved Esau because he brought him venison; but Jacob was Rebekah's favorite.

BARGAINING FOR THE BIRTHRIGHT

One day Esau had been hunting and came home so tired and hungry that he could hardly walk. As he came near the tent which was his home he smelled the dinner cooking. How good it smelled! He hurried to

the door and said to Jacob: "Feed me, I pray thee, with that same red pottage; for I am faint." Jacob was cunning and thought that this was his chance to get ahead of his brother, for he had always wanted the birthright. (Explain the meaning of birthright. The first-born son received a double portion of his father's property, and succeeded him as head of the family.) So he said to Esau, "Sell me first thy birthright." And Esau said, "I am so hungry that I shall die; what profit will this birthright be to me?" And Jacob said, "Swear to me," and Esau "sware unto him," and sold his birthright to Jacob. Then Jacob gave Esau bread and pottage. After he had eaten all, he went away. He had despised his birthright.

Now Jacob had gained the birthright from Esau in an unfair way, and yet it was his. But before he could really claim it as his own, he had to receive a special blessing from his father. This was part of the birthright.

STEALING THE BLESSING

Isaac was now an old man and blind. He felt that he might not live much longer, so one morning he called Esau to him and told him to go out into the field and kill a deer and cook some of the venison for him and then he would give him his blessing. Then Jacob had to do something right away before Esau came back, if he was to get the blessing. So he went out and killed a young goat. His mother helped him draw some of the goat's skin over his hands and neck,

for Esau's hands and neck were rough and hairy, and Jacob's were not. Then Jacob put on Esau's clothes while his mother cooked the meat so that it would taste like venison. When he was all ready, he took the meat to his father and asked for the blessing. Isaac did not think that the voice sounded like Esau's, but when he felt the hands and neck, they felt like those of Esau. Still he did not believe that it was Esau, so he asked Jacob twice, "Art thou my very son, Esau?" and Jacob said, "I am." Then Isaac blessed him.

As soon as Jacob had received the blessing, Esau returned with his venison. He hurried to cook it. When he brought the meat to his father, Isaac said, "Who art thou?" Esau replied, "I am thy son, thy first-born, Esau." This greatly troubled Isaac and he called out: "Who then was it that came to me and brought me venison? For I have given him the blessing." When Esau heard this, he forgot that he had sold his birthright to Jacob and started out to find him to kill him.

JACOB IN EXILE

Jacob and his mother were afraid that Esau would be angry, so they had planned that Jacob should go to Paddan-aram, where Rebekah's people lived. It was a long journey to travel alone. As Jacob walked along day after day he must have thought how he had cheated his brother and deceived his father. For this he had had to give up his home, friends, and loved ones. Did it pay? One night he took stones and made

a pillow of them and lay down to sleep. (Tell the story of his dream. Gen. 28: 10-17.) When he awoke, and before he left the place, he promised God that if he would take care of him and bring him back home again he would give him one tenth of all he might have. That was a great promise for Jacob to make, for before he had always wanted everything instead of being willing to give anything.

A NEW JACOB

As the years went by Jacob became more deceitful and forgot the promise he had made to God, but God did not forget him; he made him prosper. When Jacob had accumulated a great many cattle and sheep, he decided that he would go back to his own country. The procession of his flocks and herds was so long that it could be seen a long way off. When Jacob was near the country where he had lived, messengers came to him and said, "Esau, your brother, is coming to meet you." Then Jacob was very much afraid. He thought that now Esau would kill him. When night came they camped by the river, but Jacob could not sleep. (Tell of the wrestling with the angel. Gen. 32: 22-32.) In the morning when the sun rose, it shone not on the old Jacob, but on a new Jacob, for during the night the deceitful, selfish, mean man had gone away, and God had given Jacob the new name of Israel. From that time on Jacob was more like the man God wanted for the father of his chosen people.

(There are many lessons which may be worked into

the story as it is told.. There is the lesson of foolishly selling your birthright of health for pleasure or for drink. There is also the lesson of God's presence in our lives as taught by the Bethel incident. The thought of giving to God also can be taught, as well as our dependence upon God for all blessings.)

LESSON IV

VICTORY OVER DIFFICULTIES

Aim: To teach that if you are with God and are loyal and true to him, he will always be with you; thus comes growth in character and power.

Memory Text: "Be ye kind one to another, tenderhearted, forgiving each other." Eph. 4: 32a.

Or, "We should love one another." I John 3: 11.

Scripture: Gen., chs. 37 to 45.

Illustration: Use the blackboard. Take the letters of Joseph's name as the initial letters of words which will teach the main points in the story of his life. First, we find Joseph as "Jacob's Favorite." Second, he became an "Object of His Brothers' Hatred," because of their jealousy. Third, he was "Sold as a Slave" by his brothers. Fourth, we find him an "Egyptian Prisoner," because he refused to betray his master's trust. The Lord was with Joseph at all times, therefore God's presence in Joseph's life was the secret of his power. Last, he became "Pharaoh's Minister," and a "Helper of Others," not only of his own family but of all Egypt. It pays to be good and to trust God.

JOSEPH THE DREAMER

Joseph was the great-grandson of Abraham. When a boy he had a queer dream, which meant that he would occupy such a high position that not only his brothers,

but even his father and mother would bow down to him. Gen. 37: 1-11. Perhaps he knew that this would make his brothers, who were all older than he, angry, but in his time people believed in dreams, so he did not hesitate to tell this dream.

A short time later, his father, who knew that Joseph could be depended upon, sent him to carry a message to his brothers, who were a long way from home tending their flocks. The brothers, who were still angry with him on account of his dream and because his father loved him the best of all his sons, seized him and sold him to some traders who were going into Egypt. Gen. 37: 17-36.

JOSEPH A SLAVE

So Joseph became a slave. Could he be true, as he always had been, and yet be a slave? It was not easy, but we find him after a short time no longer a slave, but a trusted overseer in the home of Potiphar, his master. Then some one who did not like Joseph sent a false report to his master. Potiphar thought the story true, so he put Joseph in prison. Joseph knew that this was unjust, for he had done nothing, but he made the best of the situation. The keeper of the prison found that he was a man to be depended on, so he gave him a position of honor in the prison; he became guard over a number of men, among whom were the butler and the baker of Pharaoh's court. These two men both had strange dreams which Joseph interpreted. (Tell dreams. Gen., ch. 40.) After some time the dreams

came true, and the baker was hanged and the butler went back to the king's court.

JOSEPH A RULER

As time went on, Pharaoh, too, had a dream which no one could interpret, not even his magicians. (Tell it. Gen. 41: 1-8.) What should he do? Through the butler, Pharaoh found out that Joseph was able to interpret dreams, so he sent for Joseph. Joseph listened to the dream; then, with God's help he was able to interpret it. He told the meaning: that there would be seven years of plenty and seven years of famine in Egypt.

From that time Pharaoh honored Joseph and made him the greatest man in the kingdom and gave him great power. During the seven years of plenty, Joseph ordered that new granaries be built and all the corn stored away for the seven years of famine.

When the years of famine came, people all over the land heard that there was plenty of corn in Egypt, so they came to buy. Among the travelers were Joseph's brothers. He knew them, but they did not know him. Now was Joseph's time for getting even with his brothers. He could either punish them or save them and his father. Joseph was too great a man to think of revenge. He forgave them for all they had done, and showed them that he loved them. Did he think of his dream? We do not know, but his brothers must have remembered. Did they bow down to him? (Read Gen. 44: 14.)

So Joseph showed his nobility and kindness by forgiving and loving those who had tried to injure him and by securing from Pharaoh a home for them and for his father in the land of Goshen.

Suggestions to Teacher: This story may also be dramatized or acted out according to the age of your children. Be sure to bring in all the details of the story and put as much action in it as possible.

Camels may be drawn with crayons or cut from cardboard or made with wood on the scroll saw. Emphasize the fact that a caravan was made up, not of horses but camels. The brothers also came to Joseph on camels.

LESSON V

MOSES, THE PRINCE, THE SHEPHERD, THE LAWGIVER

(There is material here for two lessons, and perhaps three.)

Aim: To show that if we want to be leaders we must first learn to follow; then we must obey and trust God absolutely. God needs leaders like Moses to-day.

Memory Text: "Certainly I will be with thee." Ex. 3: 12.

Or, "All that Jehovah hath spoken will we do." Ex. 24: 7.

Scripture: Passages in the book of Exodus; Deut., ch. 34.

Illustration: 1. The story of the birth of Moses can be made most attractive. After the teacher has told the story and explained it, let an older boy or girl read the account written in "The Good Samaritan and Other Bible Stories Dramatized," by Edna Earle Cole. As the reading goes on have the younger children act the story in pantomime form. For example, when the story says, "Miriam and the mother took Moses in his basket to the river," have two girls represent the mother and the sister. They carry the basket. When the story says that they place it in the river among the bulrushes, have them do it. The mother goes away, leaving Miriam in charge of baby Moses. Miriam stays seated on the bank near Moses until she sees the princess and her maids coming; then she quietly slips back on the platform. So the story goes on, full of action without any speaking parts,

nothing but the reading. (This would make a fine number for the commencement program.)

2. When the Israelites set up camp by the Red Sea, use a sand table, if you have one, making the sea, and setting up the tents and other things that may suggest themselves. If you have no sand table, use the blackboard.

3. To make the Ten Commandments more real, draw a picture of the tables on the blackboard, or let the children themselves make them on paper with crayons. If the children can write let them put in the Ten Commandments in shortened form; or let a clever boy make the tables out of wood and either print on these the Commandments or have them printed on paper and then pasted on.

The story is full of suggestions which you can easily work out. Remember that there are sets of slides and motion pictures on the life of Moses which may be used.

THE BABY MOSES

After Joseph's death a new king came to the throne of Egypt, then another and another; each one was more unkind to the Israelites, whom the Egyptians called "Hebrew people." The Hebrews loved God. Because he could see that the Hebrews were becoming mightier the king of Egypt became jealous of them. He was afraid that they might fight against his people, so he made up his mind that he would get rid of them. He first made them work very hard, making bricks and carrying heavy loads in the hot sun. He wished to kill them by work, but they were strong people, and they increased in number.

Then the king tried another plan to get rid of the people; he commanded that every son born in a Hebrew home was to be killed, but that every daughter should live.

Just after Pharaoh made this wicked law, a baby

boy was born to a Hebrew woman. He was a fine, strong baby, and his mother loved him very much. So she asked God to help her keep him safe. For a while, when he was a little baby, she could hide him, but as he grew he laughed and cried so loudly that she could not hide him any longer. So she made a basket out of heavy grass or rushes. Then she fixed it so that no water could get in it. She lined it, so as to make it soft and warm. Then she laid the baby inside. Early in the morning, with Miriam, the baby's sister, she took baby Moses, for that was his name, down to the river, where she very carefully put the basket among the tall grass near the bank. Miriam stayed a little way off where she could watch her brother. Soon the princess of Egypt came down to the river with her servants, to bathe. The princess saw the little basket in the water, and sent one of her maids to get it. In it she found dear little Moses. When he saw strange faces he began to cry, but the princess took him in her arms and loved him. She said to her maids, "This is one of the Hebrews' children."

Eager Miriam had come closer and closer. Now was her time to speak. "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" she asked. The princess told her, "Go." Miriam ran quickly and found the baby's own mother. The mother did not dare tell the princess that the baby was hers, but she was happy that she might care for him. The princess said to her, "Take this child away, and nurse it for me, and I will give

thee thy wages." So the mother took the child and cared for him until he became old enough to live in the palace. Then she took him to the princess who treated him as if he were her own son.

MOSES THE PRINCE

In the palace Moses had everything a boy could wish for. But as he grew older he learned that he was one of the despised Hebrew slaves. He thought about his own people a great deal, and when he saw how cruelly they were treated, he was troubled. He felt that some one ought to help them. One day something down in his heart said, "You are the one to help your people." But how could he, a king's son, help the slaves? Should he give up his home in the palace and put aside his fine clothes and everything the king had given him? Surely no one could expect him to do this thing that would seem so ungrateful, after all the king had done for him.

One day Moses went out to the place where the Israelites worked for the Egyptians. There he saw a cruel Egyptian striking a Hebrew. Moses looked around and, when he saw no one near, he killed the Egyptian and hid his body in the sand. Moses did this because he believed that God had sent him to set the children of Israel free, and he thought this was the best thing to do. On another day he saw two of the children of Israel quarreling together. He spoke to the man who had done wrong, and asked him why he had struck his companion. The man answered, "Who

made thee a prince . . . over us? Thinkest thou to kill me, as thou killedst the Egyptian?" Then Moses was afraid, for he thought that other persons must know of what he had done. When Pharaoh was told of the deed he tried to kill Moses; but Moses had fled already out of Egypt into the land of Midian, where Pharaoh could not find him.

MOSES THE SHEPHERD

While Moses lived in the land of Midian as a shepherd, Pharaoh died. But the people of Egypt were still cruel to the children of Israel, who cried to the Lord because of their sufferings, and the Lord heard them and pitied them.

One day when Moses was alone on a mountain side caring for his sheep, he noticed a fire in the bushes near by. He went toward it. Yes, a bush was on fire. How queer this seemed, for no one else was near. Then Moses saw that the bush was not burned, though the fire came up out of it. As he came closer to the wonder a voice called to him out of it, "Moses, Moses." He looked in every direction, but saw no one. He answered, "Here am I." As he answered he knew that it was God who spoke to him. God then told him to take off his shoes, for the place where he was standing was holy ground. It was holy because God was there. Again the voice spoke and said, "I am the God of thy father." Moses hid his face, for he was afraid to look upon God. Then God told him how the Israelites were crying to him to be delivered out of slavery to the

Egyptians, and God said to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Moses was afraid. He told God that he was not a great enough man to do the work. But God said, "Certainly I will be with thee." Moses was afraid that the people would not believe in him any more than they did before, and that they would not follow him.

Moses was holding a rod in his hand, and God said to him, "What is that in thy hand?" Moses answered, "A rod." Then God said, "Cast it on the ground." Moses did so, and the rod changed into a serpent. Moses was afraid and he started to run away, but God said, "Put forth thy hand, and take it by the tail." When Moses took hold of it, it turned into a rod again. God gave Moses other signs also, that he might prove to his people that God had sent him. But again Moses said to God that he could not speak well. He was afraid that he would not say things in the right way. So God told him that Aaron, his brother, was to go with him, to speak for him, and to tell the people whatever Moses told him to say. God promised to help the brother to say the right things.

MOSES THE LEADER

So Moses went out to see his brother, Aaron, and told him all that God had said to him. Then Moses and Aaron went into Egypt and spoke to the children of Israel. They also showed them the wonderful things that God had given Moses power to do, like the turn-

ing of the rod into a serpent. When the children of Israel saw these things they believed that God had sent Moses and Aaron and that Moses would take them out of Egypt, as he had promised.

So Moses appealed to Pharaoh in the name of the Lord, asking him to let the people go. But Pharaoh said: "Who is the Lord that I should obey him? I do not know the Lord, and I will not let the children of Israel go." Moses asked him again and again to let them go, but each time Pharaoh refused. Then God sent many great troubles or plagues to the Egyptians. After the coming of each plague Pharaoh would say that the people might go. As soon as God took the plague away Pharaoh changed his mind and refused to let them go. Nine times Pharaoh said they might go, and changed his mind. At last God brought on the Egyptians still another trouble far greater than the others. This time the Egyptians begged the Israelites to go, giving them jewels and other fine things.

After Pharaoh said the Israelites might go, they journeyed to a place called Etham, in the edge of the wilderness. There they set up their tents and made a camp. As they journeyed, God went before them in a cloud to show them the way. The cloud was like a pillar, reaching up toward heaven. The people could see it all the time. In the day it was the color of a cloud, but at night it was the color of fire. It gave light at night, so that the Israelites could journey either in the day or in the night, whenever God commanded them to move.

MOSES THE HERO

After the children of Israel had left Egypt, Pharaoh and his servants were sorry that they had let them go, and they said, "Why have we let Israel go from serving us?" Then Pharaoh made ready his chariot, and took with him all the chariots in which his soldiers rode out to battle, and went after them. He came up to them while they were encamping by the sea. Then the children of Israel looked back and saw the Egyptians marching after them. They were afraid and cried out to God. They blamed Moses for bringing them out of Egypt; they said it would have been better for them to have stayed and worked for the Egyptians than to be slain there in the wilderness. But Moses told the people not to fear. He said to them: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. Jehovah will fight for you."

Pharaoh and his army followed after the children of Israel until they had almost come up with them. Then the cloud which was before the Israelites changed its place and came behind them, between Pharaoh's army and the Israelites. That side which was turned toward Pharaoh's army grew very dark, so that all night the soldiers could not see to come nearer. But the other side of the cloud, which was turned toward the children of Israel, was bright like fire and gave the people light in their camp.

Then God said to Moses: "Speak unto the children

of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground." Then Moses lifted up his rod and stretched out his hand over the sea. And God sent a great wind all that night, which blew the water away from that part of the sea, so that the bottom of the sea was left dry. The children of Israel went down into it and walked on the bottom of the sea on dry ground. The waters were piled up high on each side of them like a wall; yet they did not come down to drown them all the while they were walking through the sea.

The children of Israel walked through the Red Sea on dry ground till they all came safe to the other side. When Pharaoh saw what they had done, he and his chariots and his horsemen followed after them, for he thought that they would be able to pass through the sea as the Israelites had done. But in the morning God looked out of the pillar of fire and of cloud on the Egyptians as they were marching through the sea. He made the wheels of the chariots come off, so that the chariots could not move fast, and he made the Egyptians afraid. They said to one another, "Let us flee . . . for Jehovah fighteth for them against the Egyptians." But before they had time to go, God told Moses again to stretch out his hand over the sea. And Moses stretched out his hand; and the waters came together and covered the Egyptians in the bottom of the sea. Then all Pharaoh's horses and his horsemen

and all his army were drowned. Not one of them was left alive. But Moses and the Israelites were safe on the other side of the Red Sea. There they sang a song of praise to the Lord for saving them from Pharaoh.

Then Moses brought the people into the wilderness. As they journeyed day after day they had no food except what God sent them. They were also without laws or any form of government. They journeyed on until they came to the foot of Mount Sinai. There they set up camp, and Moses went up on the mountain and the Lord spoke to him. He told him to say to the people that they had seen how God had punished the Egyptians for their sakes, and how he had brought them out of that land. And now, God said, if they would obey his Commandments he would care for them as his own chosen people.

Then God said he would come down in a thick cloud and speak with Moses on Mount Sinai, so that the people should hear him. And he commanded Moses to tell them to wash their clothes and make themselves clean, and to be ready for the third day, when God was coming down before them on Mount Sinai. On that day, God said, none of them might go up on the mountain, for whoever should go there would surely be put to death. But when they should hear the great sound of the trumpet far up on the mountain, they should come and stand at the foot of the mountain.

After God had spoken these things, Moses went down and told the people, and they did as they were told. On the third day, in the morning, there were

thunderings and lightnings, and there was a thick cloud over Mount Sinai. Then the trumpet sounded, very loudly, so that all the people trembled when they heard it. Then Moses led the people out of the camp, and they came and stood near the foot of the mount. And all the people heard the thunderings and the sound of the trumpet. They saw the lightnings and the mountain smoking. They heard God's voice, also, and were afraid. Then they said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." But Moses told them that God had not come to cause them to die, but to make them fear to sin against him. The people stood a great way off from the mountain, but Moses went up the mountain near to the thick cloud where God was.

MOSES THE LAWGIVER

There God talked with Moses, and gave him the Ten Commandments for the children of Israel to obey. Afterwards Moses came down from the mountain and wrote these laws in a book, and read them out to the people. When the people heard them they promised to obey all the words that God had spoken.

Again a second time God called Moses to go up on Mount Sinai. This time he gave him the Ten Commandments written on tables of stone. When Moses showed the tables to his people they promised to obey the laws written on them.

Moses had many trying times with the people. They rebelled at the hardships of the way. They grew im-

patient and often wished that they were back in Egypt. They were ungrateful. They tried to injure Moses. But Moses was patient. He prayed for them, he taught them, and in every way he tried to be a true leader. Once he brought them to the edge of the Promised Land. Spies were sent into the land to learn whether Israel could enter. Ten of the spies reported that it would be foolish to try to enter Canaan, while two brave men, Joshua and Caleb, said that they could enter. But the people were not all Calebs and Joshuas, so they turned back and wandered for forty years before they were again permitted to enter the land which God had promised them.

Moses himself was not allowed to enter Canaan because he committed a great sin. Once, when the people begged for water, God told him to speak to a rock and the water would gush out. But Moses was angry, and he struck the rock, instead of speaking to it. The water came out to satisfy the people's thirst, but Moses was told that he could not enter Canaan. He was allowed to lead the people to the borders of that land and to look on it from a mountain top. Then God called him home.

LESSON VI

GIDEON, THE MAN WHO WAS PREPARED

Aim: To teach the necessity of being ready to do what God expects of us, and the fact that anyone who can hold his desires and wishes under control can win great victories.

Memory Text: "Be ye also ready." Matt. 24:44.

Or, "If God is for us, who is against us." Rom. 8:31.

Scripture: Judges chs. 6, 7; 8:22, 23.

Illustration: Emphasize on the blackboard the thought,

"The Sword of Jehovah and of Gideon." Write "Gideon" to the right. To the left of the name draw a sword, cross-handled; this will make it look like a plus sign. Write "Jehovah" to the left of the sword. "Jehovah plus Gideon." If objects are desired, use a paper torch and a pitcher.

The last part of the story may be acted out easily. The Midianites enter in great numbers and group themselves at one end of the platform. Gideon and some of the Israelites may be watching from the other end. While the Midianites are quiet in camp in the darkness of the night, let Gideon and his servant creep up and listen to the dream told by one of the Midianites. As the story goes on, the children can continue the acting. They will enjoy this story because they have heard so much said about war. For one thing, it will show them that fighting does not always have to be done with guns. The acting out of the story comes after the clear telling of the story, and the questioning of the children as to what happened and what was said. Do not have the children memorize parts, for they have very imaginative minds and like to put things in their own words. Of course they will need close guidance by the teacher and probably many suggestions.

GIDEON'S CALL

You remember the story of the children of Israel and their great leader, Moses. After the death of Moses, Israel entered Canaan. In the new home the Israelites were not very faithful to God, their great Leader, and at times they worshiped idols and other strange gods. Then the true God tried to make them remember his Commandment, "Thou shalt have no other gods before me," and he would punish them for their sins. After their punishment they might do well for a while, but they would gradually slip away from God once more to turn back to him again in time of new trouble. Usually the trouble came through the attack of some neighboring tribe.

The lesson tells of the attack of enemies like these. For seven years, when the Israelites planted their fields, the Midianites and the Amalekites came just as the grain was ripe and invaded the land. They trampled down and destroyed the crops, so that there was nothing left for the people or for their cattle. The Israelites tried to stop them, but the enemy was too strong.

As usual, God had a plan for his people's deliverance. Among the children of Israel was a young man named Gideon, whom God had chosen to be their captain and leader. God spoke to Gideon and said, "Go . . . and save Israel from the hand of Midian." Gideon answered, "Oh, Lord, wherewith shall I save Israel?" God said, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

One day the army of the Midianites came against Israel. On and on they came, leaving only ruin behind them; every spear of grain and green leaf was gone. They pitched their tents on the east side of the valley, and began their work of destruction. As the army marched toward the valley, the people fled to the caves and rocks of the mountains. They had seen these soldiers before and they knew what to expect.

GIDEON'S OBEDIENCE

When Gideon saw the advancing hosts, he blew a trumpet and sent messengers to the different parts of the country to call the children of Israel together. The people answered his call and hurried to help their new commander.

Gideon did not yet have full confidence in God, so he asked God to perform a miracle for him, so that he might know that God would surely help him when he went to fight against the Midianites. Gideon said that he would take a fleece of wool, and would leave it out on the ground all night. In the morning, if it should have dew on it and the ground all around it be dry, then he could be certain that God would help him set the children of Israel free. So Gideon took the fleece of wool and left it on the ground all night, as he had said. He rose up early in the morning and found the fleece full of dew, so that he wrung the dew out of it with his hands and filled a bowl with the water, but the ground all around it was dry. Then Gideon spoke to God again and prayed that he would not be angry if he asked him to do one thing more. He said he would put the fleece out another night and asked that this time the fleece might be dry, but that the ground all around it might be wet with dew. So he left the wool out another night and in the morning it was dry; there was no dew on it, but the ground all around it was wet with dew. Now Gideon knew that God would certainly help him if he should go out to fight against the Midianites.

Then Gideon and all the army of Israel rose up early and started off to battle. Gideon's force was far smaller than that of Midian, but he felt that thirty-two thousand men with God as Commander in Chief, were enough for the battle. But then Gideon received a strange message from God; "The people that are with

thee are too many . . . Whosoever is fearful and trembling, let him . . . depart."

Gideon obeyed the command, and to his dismay twenty-two thousand men filed out of camp and marched off. What was to be done now? Surely ten thousand men stood no chance whatever.

But again the Commander spoke to Gideon and said, "The people are yet too many; bring them down unto the water, and I will try them for thee there." When the soldiers came to the water, some drank by lifting the water in their hands to their mouths, but some stooped down and put their mouths into the water. Then God commanded Gideon to put those who drank out of their hands apart by themselves. When he did so there were only three hundred of them. But they were all men who could be depended on; they were not so thoughtful as to their own comfort and ease that they would forget to be watchful in the presence of the enemy. So God said to Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place."

What did it all mean? Perhaps Gideon doubted God's word. But the command came, "Arise, get thee down into the camp; for I have delivered it into thy hand." Then God added, "But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say." God told Gideon when he heard what the Midianites said, he would fear no longer.

GIDEON'S VICTORY

Now the Midianites lay in the valley like grasshoppers—there were so many of them—and their camels no one could count. Gideon went with only his servant in the night, and came near to their camp, where he could hear two of the enemy talking together. One was telling the other of his dream. He said that he saw in his dream a loaf of barley bread come tumbling into the camp, and that it struck against a tent and knocked it down, so that the tent lay upon the ground. And the man who heard him declared that the loaf of bread was the sword of Gideon, to whom God would deliver Midian.

When Gideon heard this he went back quietly and called his men together and told them God would surely make them victorious. He then outlined his plan for the battle.

Gideon divided the army into three divisions: these were to start off silently in three directions, and by a detour come up so as to surround the Midianite camp. Each man was given a lamp or torch, hidden in a pitcher, and a trumpet. When all were in their places, Gideon was to give the signal; each man would then break his pitcher, wave his torch, and shout, "For Jehovah and for Gideon," then blow his trumpet.

So the soldiers marched to the Midianite camp; they went with great care, lest some stone roll, or some twig crack, and attract the attention of the sentinels. Not a word was spoken; not an order was given. At the slightest sound they stopped and listened, but all was

well. At last the sleeping camp was surrounded; Gideon gave the signal. Instantly the pitchers crashed; the torches waved, and into the darkness flashed three hundred dazzling lights. The shouting and the blast of the trumpets filled the night with a din and noise that seemed to come from an army too great to be counted.

The Midianites, wakened from their sleep, sprang to their feet. They were surprised, dismayed, panic-stricken; every torch stood to them for a commander, and in the darkness, the camp seemed swarming with the hostile soldiers; each thought every other man was an Israelite and tried to kill him. Then they started in a wild, riotous mass and ran toward the Jordan, but Gideon was too quick for them. Again the hilltops resounded with the call to arms. Many of those who had left the army in fear had remained near, and, when victory was in sight, they again joined the army of Israel. Recruits came from every direction; hundreds were added at each village through which they passed. The enemy's escape was cut off, and confidence in Captain Gideon was restored. A second battle was fought, and Israel again was the victor.

Gideon rallied his forces after the second battle, pursued the fleeing army, and overtook them at Karkor, where they were again defeated and the commanders taken prisoners.

GIDEON'S HUMILITY

It was a great victory, and the people felt that no

honor was too great for Captain Gideon. They wanted to make him king, but the man who had been too great to be overcome by what seemed to be an impossible command was too great to forget that it was really the great Commander in Chief who had given them the victory, and that he was still the best Leader for Israel.

LESSON VII

SAMSON, THE FOOLISH STRONG MAN

Aim: To teach the need of guarding against the loss of our spiritual strength; to show how sin weakens us.

Memory Text: "My son, if sinners entice thee, consent thou not." Prov. 1: 10.

Or, "Prove all things; hold fast that which is good; abstain from every form of evil." I Thess. 5: 21, 22.

Scripture: Judges, chs. 13 to 16.

Illustration: On the blackboard, follow out the suggestions given at the close of the story. If a chemical experiment is desired, use the following: Secure two long, dry bones, not too heavy. Put one of the bones into a solution of one part hydrochloric acid to eight parts water; this must be done the week before. On the day of the lesson have the vessel containing the liquid and bone, and the dry bone, on the table before you. Use as directed.

Among the Israelites there lived a man and his wife whom God loved. They did not have any children, so God sent them a son, whom they called Samson. He said that Samson should be a Nazirite, which meant that he should be set apart for God, to serve him. Samson was never to drink wine, and his parents were to let his hair grow without ever being cut, for this was the custom of the Nazirites. God said also that Samson should be the man who would begin to set the chil-

dren of Israel free from the Philistines, who had made them their servants for forty years.

SAMSON THE LOVER

Samson grew up to be a fine, strong young man and God was kind to him. He went to a city called Timnah, and there he saw a beautiful young woman who was a Philistine. He went home and told his parents about her and said that he wanted them to get her for him, for he loved her. So his father and mother went with him to Timnah. As they were passing through the vineyards which were in that country, a young lion came running out and roared at them. The Lord gave Samson strength to kill the lion as easily as if it had been a goat or a kid. He did this with just his hands, for he had neither sword nor spear. When the party reached Timnah they saw the young woman whom Samson loved. After speaking with her they returned home.

Then Samson went to see her again. On his way he turned aside to look at the carcass of the lion. He found that the bees had made a nest in its body and stored up a great deal of honey. He ate some and took some to his parents, but he did not tell them where it came from.

SAMSON THE RIDDLER

It was the custom, when a young man was to be married, for him to give a feast. So Samson made a feast for the young men of Timnah. This feast lasted

seven days and there were thirty Philistines present. During the first day of the feast Samson said that he would give them a riddle, that they might find out what it meant and tell him. He told them that if they could find out the meaning of the riddle before the feast was over, he would give them thirty "changes of raiment" and thirty linen garments. But if they did not guess it during that time they were to give him the thirty changes of raiment and thirty linen garments. They all agreed, so Samson told them the riddle. He said, "Out of the eater came forth food, and out of the strong came forth sweetness."

SAMSON THE BETRAYED

The young men tried and tried to guess it, but they could not. Then they went to Samson's wife and said, "If you do not help us to find out this riddle, we will burn you and your father's house." So Samson's wife went to him and told him that he did not love her or else he would not have given her friends such a hard riddle without telling even her the meaning. "I have not told my father or my mother," Samson said; "why should I tell you?" Then Samson's Philistine wife cried before him all the time until he could stand it no longer. So Samson told her what the riddle meant. As soon as he had told her, she went and told the Philistines. Just before the feast closed the young men came to Samson and pretended that they had found out the riddle for themselves. They said, "What is sweeter than honey? and what is stronger than a lion?" But Samson knew

they had not guessed it themselves. He knew that his wife had told them.

Now was the time for Samson to punish the Philistines for their cruelty to the people of Israel. Samson went down to a city of the Philistines and killed thirty men. He took their clothing from them and brought it to those who had told him his riddle. Then he went back to his own home, but his wife stayed with her father.

SAMSON THE AVENGER

At the time of the wheat harvest Samson, who had gone back to his own home, went back to see his wife. When he came to the house her father would not let him in, for, he said, she had married another man. Then Samson was very angry. He caught three hundred foxes and tied firebrands, or pieces of blazing wood, to their tails and let them loose in the fields and olive trees of the Philistines. There they set fire to the grain, so that it was burned up, both that which had been cut and piled in shocks and that which was still growing in the fields. The olive trees were also burned. The Philistines said, "Who has done this?" When they knew that it was Samson, they took his wife and her father and burned them. Then Samson fought against the Philistines and killed a great many of them. After this he went and lived "in the cleft" of a rock called Etam.

After a while the Philistines came after him, to take him and they made their camp in the land of Judah.

"Why are you come up against us?" said the men of Judah. "To bind Samson, that we may do to him as he has done to us," said the Philistines. Then Samson's own people went to him and told him that they had come to bind him, to give him to the Philistines. He made them promise that they would not kill him. So Samson let them bind him with two new ropes and they brought him to the Philistines. But the Lord gave him strength so that he broke the ropes as easily as if they had been burned with fire. Then Samson found a jawbone of an ass. He took it in his hand and killed a thousand men. Then he threw the bone away.

After this Samson went to a city called Gaza, where the Philistines lived. When the Philistines heard that Samson had come, they shut the gates and watched by them all night, so that they might take Samson when he came out. In the middle of the night Samson rose up and went to the gates. When he found them locked he dragged up the two posts to which the gates were fastened and took the posts, the two gates, and the two bars which went across them on the inside to keep them shut, and put them upon his shoulders and carried them a good way off to the top of the hill.

SAMSON THE CONQUERED

In this land of the Philistines there was a woman named Delilah whom Samson used to visit. When the Philistines found this out they went to Delilah and promised her a great deal of money if she should find out for them how they might bind Samson and make

him their captive, so that they could do with him as they pleased. Therefore, when Samson came to Delilah's house, she begged him to tell her what made him so strong, and how he might be bound so that he would not be able to break loose again.

Samson should have given her no answer to these questions, but instead of this he told an untruth. He said that if he were bound with seven green withes —that is, cords made out of twigs, or thin branches of trees, twisted together—he would not be able to break them but would be as helpless as any other man.

Then Delilah told the leader of the Philistines to bring her seven green withes and Samson let her bind him with them. She also had men hidden in the room to take Samson. So, when she had bound him, she cried out, "The Philistines are upon thee, Samson!" She did this to see whether or not he could break the green withes. As soon as she had spoken these words, he broke them as easily as if they were so many threads.

Then Delilah said to him that he had mocked her and told her lies, and she begged him again to tell her how he might be bound. Samson answered that if he were bound with new ropes which had never been used, he would not be able to break loose again. So she took new ropes and bound him, having men hidden in the room this time, also; and after she had bound him she cried, as before, that the Philistines were coming to take him. But Samson broke the new ropes from off his arms as easily as he had broken the green withes.

Then Delilah told him again that he spoke lies to

her, and she begged him to tell her how he might be bound. Samson said that if she would weave or plait his long hair in a certain way his great strength would go from him, so that they could do with him as they chose. Then she plaited his hair and fastened it as he had told her, and she cried out again that the Philistines were coming to take him. But when he heard these words, he rose up and went away, as strong as ever.

Then she reproached him because he had "mocked" her "these three times," and she begged him every day to tell her. She would not let him rest, but kept on troubling him until at last he told her the truth. He said that he had been a Nazirite ever since he was born, that his hair had never been cut, and that if it were shaved off his head, he would be strong no longer, but as weak as other men.

Why did Samson tell her this, and teach her how to take away the strength which the Lord had given him that he might fight against the enemies of the children of Israel? He did it because he had chosen a wicked woman for his friend, and, when she tempted him, he listened to her words until she persuaded him to do this great sin against God.

Now Delilah saw that he had not deceived her. So she sent word to the lords of the Philistines, saying, "Come but once more, for this time he has told me the truth." So they came to her, and brought the money they had promised. Then, while Samson was asleep, she called a man to shave the hair from his head; and after it was done, she cried out that the Philistines were

coming to take him. And he awoke from his sleep, and said he would go out against them, as he did when she had spoken these words to him before. He did not know that the Lord had taken away his great strength from him. Then the Philistines took him, for he could no longer fight against them, and they bound him with chains made of brass. They put out his eyes, too, and shut him up in prison. There they made him work very hard turning a millstone to grind their corn.

SAMSON'S REVENGE

While he was shut up in prison, no doubt Samson repented of his sin, and prayed to the Lord whose command he had disobeyed. And after a while, as his hair grew long again, the Lord gave him back his strength. But the Philistines did not know this.

One day the lords of the Philistines called the people together in their idol's house, to offer up a sacrifice to their idol, whose name was Dagon, and to rejoice because Samson was taken. The people came and praised their idol, and thought that it was he who had helped them take Samson and make him their captive. They said, "Our god hath delivered into our hand our enemy and the destroyer of our country, who hath slain many of us." They were all pleased and merry. Then they said, "Send for Samson that he may make sport for us." So they sent for him, and set him between two pillars in the house of their idol.

The house was full of men and women, and all the lords of the Philistines were there. On the roof also

were great numbers of the people, who looked down to see Samson, while those who were in the house mocked him and made sport of him. A boy held him by the hand, to lead him, because he could not see. Samson asked the boy to let him feel the pillars which held up the house, that he might lean against them. And the boy guided him, so that he could feel the pillars as he stood between them.

Then Samson prayed, saying, "O Lord, remember me, I pray thee, and give me strength only this once." And he put his arms around the pillars, one around one pillar and the other around the other pillar; and he said, "Let me die with the Philistines." Then he bent down and pulled the pillars together with all his might, till they were moved from their places, and the house fell upon the lords of the Philistines and upon all the people, killing great numbers of them. Samson, too, died with them, but the Lord helped him, so that in his death he slew more of the enemies of the children of Israel than he had slain in his life. And his brothers came and took his dead body and buried it in his father's burying place.

Suggestions to Teacher: (Write down "Samson" on the board. Make the "S" large enough to serve as the initial letter of six other words.) Samson was sacred to the Lord. (Write out the word "Sacred" after the large "S.") What do we mean by "Sacred"? Anything that is sacred to the Lord ought to be used for God. Our bodies are God's temples. They are sacred to him. We must keep them clean and pure, that he may dwell in them.

Samson was also strong. (Fill out the word after the "S.") He was strong because he was given to God and because he had lived a clean life. If we give ourselves to God and

live clean lives we can be strong in more ways than one. It is hard for a boy or a girl who belongs to God to go wrong.

Samson sinned. (Write out the word "Sinned" under "Strong.") He sided with God's enemies. Our business is not to side with wrong. We are to fight wrong. When we try to be like boys and girls who think it "grown up" to swear, smoke, and lie, we are fighting with God's enemies.

Samson was a slave. (Write "Slave" under "Sinned.") Sin always robs us and makes us slaves. When we do wrong, we become slaves of sin. Sin haunts us and worries us.

(Here work in the chemical experiment. The dry bone is Samson the strong.) Samson the strong soaked himself in the sins of the Philistines, and now see what happened to him. (The soaked bone will be pliable if your mixture is of the right proportions. You can tie it into a knot.)

There are two other words to be written on the board. One is the word "Sorry." Samson was truly sorry, and real sorrow for sin always brings God's favor. As Samson sorrowed his strength came back to him. Once more he felt himself to be sacred to God. Write the word "Saved." Samson was now restored to God's service once more. He was avenged of his enemies. The great lesson is not the pulling down of the temple, but the fact that a man repented and God forgave him. "If we confess our sins, he is faithful and righteous to forgive us our sins."

LESSON VIII

RUTH, A TRUE-HEARTED GIRL

Aim: To teach devotion to loved ones and friends.

Memory Text: "But now abideth faith, hope, love, these three; and the greatest of these is love." I Cor. 13: 13.

Scripture: The Book of Ruth.

Illustration: A picture of The Gleaners. The large size may be obtained for a small sum, which may be contributed by the children. Have it framed and hung in the schoolroom. The picture will help to fix the lesson.

RUTH AND ORPAH

In the days when the Judges were ruling over Israel

there was a great famine in the land of Canaan, where Elimelech lived, with Naomi his wife and his two sons. He decided that it would be best for them to leave their home for a while until the famine was over, so they all went into the land of Moab. When they had been there but a short time Elimelech died. The two sons married Moabite women. After about ten years both of the sons died, leaving Naomi alone with her two daughters-in-law, Ruth and Orpah.

Naomi was very sad and lonesome, for she did not know anyone in the new country. She decided that she would go back to the country where she had lived when a child, because she heard that the famine was over. So she started back. Ruth and Orpah started with her. But Naomi asked them if they would not rather stay in Moab, which was their own land, where they were born and where their relatives lived.

RUTH'S CHOICE

As Ruth and Orpah listened to what Naomi said they were troubled and began to cry, because they loved Naomi very much. Finally Orpah kissed her mother-in-law good-by and went back to her own people. But Ruth would not go. Ruth threw her arms around Naomi and said, "Entreat me not to leave thee, . . . for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Then Naomi saw how much Ruth loved her and she said, "Can you bear to leave your home and friends to

go and take care of a poor old woman?" Ruth said, "I am young and strong, and you are old and sad: I will go with you and take care of you as long as we both live."

Naomi could say no more, so together they started out to go back to Naomi's country. When they came near to Bethlehem, the people who saw Naomi remembered her. They said, "Is this Naomi, so sorrowful?" They did not know all that happened to make Naomi sad.

RUTH'S KINDNESS AND HELPFULNESS

Naomi and Ruth came into Bethlehem in the beginning of the barley harvest, and the people were cutting their grain. Men would cut the grain with sickles and women would gather it up in bundles. Poor people often walked after the reapers and picked up what they let fall. So Ruth said to Naomi, "Let me go out to the field and glean with the others." So Ruth followed with the poor gleaners, picking up the barley which was dropped. It was hard work, for the sun was hot, and she had to bend over all day, but Ruth did not think of herself; she thought only of poor, old Naomi, who was hungry.

During the day Boaz, the man who was owner of the land, came around to see how the work was getting along. He noticed Ruth and asked his chief servant who this young woman was. The servant answered: "It is the young woman who came with Naomi out of the land of Moab. She said to us, 'I pray you,

let me glean after the reapers,' and we allowed her to do it."

RUTH'S REWARD

Then Boaz spoke kindly to Ruth and told her not to go into any other field, but to come every day and pick up the barley which was dropped, and also to have dinner in the middle of the day with his reapers and eat the corn and bread he gave them. Ruth bowed low to him and asked, "Why art thou so kind to me, who am a stranger?" Then Boaz answered that he had been told of her kindness to her mother-in-law, how she left her father and mother and the land where she was born and had come to care for a poor, sad woman. He said, "May the Lord bless thee and reward thee."

As Boaz walked away across the fields he commanded his young men to let Ruth glean even among the sheaves that they had bound up for him and also that they should let some handfuls fall on purpose for her, that she might take them.

So they worked on until night. When Ruth returned home and Naomi saw how much she had brought she was very glad, and asked God to bless the man who had been so kind to her. Ruth said that he had asked her to come each day to his field and glean after his reapers until the harvest was over. Naomi told Ruth to do as Boaz said. So Ruth went out day after day until the end of the harvest.

Each day Boaz watched Ruth and saw how good she was and how hard she worked for Naomi. One day

he asked her to marry him and to bring Naomi to live in his big, comfortable home. So they were married and they all lived happily together.

Suggestion to Teacher: Bring out the main thought of love one for another. Ruth not only loved Naomi but was kind and gentle to her. Compare Ruth and Orpah. They both loved Naomi, but Orpah's love was not like the love of Ruth. Also bring out the kindness of Boaz. It pays to be kind at all times. Explain what it must have meant to Ruth to turn from her god and follow Naomi's God, "the true God."

LESSON IX

SAUL, THE KING WHO SPOILED HIS OPPORTUNITY

Aim: To teach that we should obey God's commands all our lives, and that we should realize the importance of rightly using our opportunities.

Memory Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22: 37.

Scripture: I Sam., chs. 9 to 11; 13: 1-14; 15: 1-16; 31: 1-6.

Illustrations: A chemical experiment or the blackboard. If a chemical experiment is used the following may help: Some sugar in a glass. A little sulphuric acid. At first Saul appeared to be pure and wholesome, but as he lost his hold on God and became embittered, all the blackness of his heart came out. Pour in the sulphuric acid. Keep the whole thing in a tin plate, for the sugar will turn black and run out of the glass as it expands.

After the Judges had ruled the land for years and years the people decided that they should have a king as other nations did, so the elders of the land went to Samuel, who was their judge. They said to him: "You are growing old, and your sons do not rule so well as you have ruled. All the lands around us have kings.

We ask that you will choose a king for us." This displeased Samuel, not because he was judge, but because he knew that God was their king. Samuel prayed that God would show him the right thing to do. He called together the elders and said: "If you have a king, he will take your sons away from you, and will make them soldiers. He will take the best of your fields and your farms. He will ask great sums of money of you. You will find that he will be your master and you will be his servants. The time will come when you will cry out to the Lord on account of the king, and the Lord will not hear you." The people would not listen to Samuel, but demanded a king. Finally, the Lord told Samuel that he should do as they asked.

There was at that time in the tribe of Benjamin a young man named Saul, the son of Kish. He was a very large man and noble-looking. From his shoulders he stood taller than any other man in Israel. His father, Kish, was a rich man, with wide fields and many flocks. One day Kish learned that his asses were lost and he turned to Saul, and said, "Take one of the servants with you and go seek the asses." (Asses, or mules, were used in the farm work and also to carry people or goods on journeys, so they were of much value.) Saul and a servant started at once. All that day they searched, but when night came they had not found the animals. The next day they went farther, asking all whom they met, but again they were unsuccessful. On the third day they were so far from home that Saul

said to his servant, "Come, let us return, or my father will think we are lost and then he will be more troubled than he was over the animals." But the servant thought of a plan and said, "In this city there is a holy man, who is a seer." (That means one who can tell what is to happen.) "Everything that he says always comes true. Let us go to him, for perhaps he can tell us which way to go to find the missing animals." The servant meant Samuel. Saul answered, "That is a good plan: come, let us go."

As Saul and his servant were about to enter the city, they saw Samuel. When Samuel saw Saul, the Lord told him that this was the man who was to be king, and he took Saul to his own house. They went up on the roof of the house where they had a long talk together.

Early the next morning Samuel called Saul, saying, "Arise, for you must start upon your journey." When Saul was ready, Samuel went with him, and as they came to a quiet place just outside the city, the prophet said, "Bid your servant go on ahead, for I wish to speak with you alone." When the servant had gone out of sight, Samuel took a flask of oil and poured it upon Saul's head. Then he kissed him, a mark of honor which in those days was shown to kings, and said, "The Lord anoints you to be king over his people." How astonished Saul must have been! Perhaps he answered: "But who am I that this great honor should come to me? I am only a young man and surely one more worthy than I should be chosen." But Samuel replied,

"No, God has chosen you, but we must not let the people know until God shall choose you again, before them all, for their king."

After these things, Samuel commanded the people to come to the city of Mizpah, that they might have a king set over them. When they came to Mizpah, the Lord chose Saul to be king over Israel. But when the people looked for him they could not find him. They asked the Lord where he was, and whether he would come to be their king. The Lord answered that he had hidden himself among the baggage. Then the people ran and brought him out, and as he came among them, they saw that he was a whole head taller than any of the others. Samuel said to all the people, "See the man whom the Lord hath chosen; there is none like him." How noble it was of Samuel to praise Saul thus, instead of being jealous and angry because the Israelites wished another man to take his own place! The people were greatly pleased with this tall, fine-looking man and they all shouted: "Long like the king! Long live the king!" just as people do now when they have a new king.

Soon after this Saul won a great victory over the enemies of Israel, and Samuel called the people together that they might worship God and thank him for helping them. You remember that Samuel poured oil on Saul's head the first time he met him, thus anointing him king. Now he did this once more before the people, and they were all pleased to have such a strong, brave man for their ruler.

After Saul had been king two years, he chose three thousand men for soldiers. Saul himself was captain over two thousand of them, and his son Jonathan was captain over the other thousand. And Jonathan fought against some Philistines, who had come into the land of Israel. Then the Philistines gathered a great army, and came up with thousands of chariots and horsemen, and with so many soldiers that they could not be counted. When the people saw that a great host had come against them, they were afraid, and hid in caves and thick bushes, among the rocks, and on the mountains, and in pits in the earth. Some of them fled over Jordan, into the land of Gilead. The few who were left followed after Saul their king, but they trembled with fear.

Saul came to Gilgal, for Samuel had promised to meet him there, and had commanded him to wait till he should come, that Samuel might offer up burnt offerings and peace offerings, and afterwards tell Saul what he should do. Saul waited seven days; then, when Samuel did not come, he grew impatient and said, "Bring here a burnt offering to me"; and he offered up the burnt offering himself. As soon as he had done this, Samuel came, and Saul went out to meet him. And Samuel said, "What hast thou done?" Then Saul began to make excuse for offering up the sacrifice, and said that he was afraid to wait any longer, lest the Philistines should come against him. But Samuel said that he had done wickedly and disobeyed the Lord, and that therefore the Lord would put him away from

being king, and would choose another man in his place. Samuel did not mean that Saul would be put away at once; but that the Lord had determined to do it some time, and that it was as certain to happen as if it were to happen that very day.

After this, Samuel told Saul that the Lord remembered the wickedness of the Amalekites, in making war against the children of Israel when they came out of Egypt, although the Israelites had done them no harm. And now, Samuel said, the Lord commanded Saul to go out against the Amalekites, and to destroy them, and their cattle, and to save nothing of theirs alive. Then Saul gathered a great army of over two hundred thousand men, and fought with the Amalekites, and overcame them and slew the people, but their king he let live. Also Saul and his men saved alive the best of their sheep, of their oxen, of their lambs, and all that was good; but what was poor and worth nothing, they put to death. The Lord was displeased with Saul, and he said to Samuel, "I repent of having made Saul king, for he has not obeyed my commandments."

After the battle Samuel came to Saul, and Saul said to him, "I have done as the Lord commanded me." But Samuel heard the bleating sheep, and the lowing of the oxen, which Saul had taken from the Amalekites, and he said, "What meaneth then this bleating of the sheep and the lowing of the oxen, which I hear?" Saul began to make excuse and say that the people had saved them alive to offer them up as sacrifices to the Lord. Samuel asked Saul whether the Lord was better pleased

to have sacrifices offered up to him than he was to have his commands obeyed. He said, "It is better to obey than to offer up sacrifices." To go on doing what the Lord had commanded them not to do was as wicked as to worship idols. Then Samuel told Saul again that because he had disobeyed the Lord, the Lord would put him away from being king.

God told Samuel that he should go to the city of Bethlehem, to a man named Jesse, and should anoint one of Jesse's sons to be king. The Lord chose David, the youngest son of Jesse, to be the new king over Israel. He was not to be king for a long time afterwards, when the Lord should put Saul away from being king. After David was anointed, the Lord sent his Holy Spirit into David's heart to make him good and wise; but he took his Spirit away from Saul.

We have read of the angels—those spirits that serve God. The Bible tells us that an evil spirit went into Saul and troubled him. Then Saul's servants told him that he should look for a man who could play well on the harp. When the evil spirit troubled him, that man, they said, should come and play before him, for then the evil spirit would go from him. So Saul said to his servants, "Get for me now a man that can play well, and bring him to me." One of them answered that he had seen such a man. He was the son of Jesse, the Bethlehemite. It was David of whom he spoke; for David knew how to play well on the harp.

Saul sent messengers to Jesse, and told him to send David, his son, who kept the sheep. Jesse took an ass

and loaded it with bread, and a bottle of wine, and a kid, and sent them by David as a present to Saul, but he did not let Saul know how Samuel had anointed David to be king. So David came to Saul, and stayed with him and waited on him, for he pleased him well. When the evil spirit troubled Saul, David took a harp, and played and made sweet music that comforted him; then the evil spirit went from him. But after a while David left Saul's house and returned to his own home. Saul had many other servants, and he forgot David.

From now on we find that David became greater and greater, and Saul from his sinning and wickedness became smaller and smaller in the sight of the Lord and of his fellow men. Saul, of course, became jealous of David and tried repeatedly to kill him, but God was with David.

As time passed, Saul had more and more trouble. Many of his strongest and best soldiers left him. This left Saul only a very small army, and now his old enemies, the Philistines, marched against him. When he saw their great hosts, he was very much afraid. He asked God what he should do, but he had not tried to please the heavenly Father, so God did not answer him. He went into battle with a heavy heart and, though he fought bravely, the Philistines gained a great victory. The Israelites fled, and not only was Saul killed, but also Jonathan and two of his brothers.

A practical application of this lesson may be made along the lines of the opportunities which we all have: our homes, our parents, our schools, our Church, and our fellowship with Christ.

LESSON X

DAVID, THE BOY WHO MADE GOOD

Aim: To show that to be truly great and to have our lives really count, we must seek God's help and live according to his Commandments.

Memory Verse: "They shall prosper that love thee." Ps. 122: 6.

Scripture: I Sam., chs. 16, 17; 19: 1-19; 24: 1-16.

Illustrations: Pictures of David's humble boyhood as a shepherd; of Abraham Lincoln's humble boyhood as a pioneer's son; of David being crowned king; of Lincoln as President. Bring out the similarity of these two lives which became great because they were true to God.

Blackboard Drawing: Any of the following, representing some part of David's life: shepherd's crook; sword; crown.

LESSON SYNOPSIS

Tell first of the humble and simple boyhood of David and how he watched his father's sheep instead of wasting his time with undesirable companions. He did all his work well. Show his versatility; his ability as a musician, as a hunter, as a shepherd.

Tell next how, because of his trust in God, he was able to slay the giant. We can overcome any evil, no matter how monstrous, if we will only depend on God to help us and then let him guide us.

Tell of Saul's attempts to kill David through his intense jealousy. Envy and jealousy ofttimes cause great unhappiness. Bring out the danger of jealousy between members of the class.

Then speak of David's great spirit of forgiveness, shown when he saved Saul's life at the time when he had an opportunity to kill him. Show that one of David's reasons for making good was his readiness to

forgive those who did him wrong. His self-control was one of his greatest characteristics.

Lastly, David was made king because he lived as God planned he should. God wants us all to live in such a way that he can use us in his service.

LESSON XI

ELIJAH, THE MAN WHO DARED TO STAND ALONE

Aim: To show how much one boy or girl can do with God's help.

Memory Verse: "But as for me and my house, we will serve Jehovah." Josh. 24: 15.

Scripture: I Kings, chs. 17, 19, 21.

Illustration: Draw a picture of an altar with twelve stones.

Suggestion: Concentrate your story-telling ability on three incidents: Elijah's Meetings with Ahab, I Kings 17: 1-7; 18: 1-19; Elijah and the Prophets of Baal; I Kings 18: 20-46; Elijah and Jezebel. I Kings, ch. 21.

A few years ago, before the War, people in America were not accustomed always to rise when "America" was played. One night at a large theater in Boston, between the acts of the performance, the orchestra was playing a number of selections. Among them was "America." When the first few lines of it were being played, no one in the audience seemed to pay any attention to it. But one young man in the crowd felt that it was wrong not to show respect to our national hymn, and although he was in the middle of the house in a conspicuous place, which made him all the more afraid to stand up, he finally plucked up courage enough to get up. Immediately the man beside him rose to his feet—and then everyone in the great crowd woke up—and stood up. One man had been able to stir that whole room full of people!

LESSON SYNOPSIS

Elijah—how many of you have ever heard that name? Not many, I see. But it is the name of a man who was not afraid to stand up for God and the right,

no matter how many people were against him. Elijah lived in a country where the king, Ahab, was a very wicked man. The king was able to do whatever he wanted to do to anyone in the land; so it was very dangerous to do anything he did not like. But Elijah dared to tell the king how wicked he was and tried to get him to do better. (Tell the story of I Kings 17: 1-7; 18: 1-19, where Elijah dared to stand alone against the king.)

Sometimes it is harder to do right when a whole crowd of people are against you than when just one person, even though he be a king, is against you. It is hard to be the only boy in the crowd who won't swear, or to be the only girl who won't tell gossipy stories about other girls. Did you ever hear how wonderfully brave this man, Elijah, was, in daring to stand up for God against a whole crowd of over four hundred heathen priests? (Tell vividly the story of I Kings 18: 20-46, using the blackboard illustration. Contrast the antics of the priests with Indian war dances. Show in explaining vs. 27-30, 36, 37, that one gains entrance to God's house not by pounding on the door of heaven, but by using prayer, the key which will unlock the door. Luther at the Diet of Worms is also a good illustration of standing against the crowd.)

Elijah also dared to stand against wickedness. (Tell the story of Naboth's vineyard, I Kings, ch. 21, pointing out the dishonesty, cruelty, and wickedness of Jezebel, and showing how unafraid of it Elijah was.)

God will always help every boy or girl who tries to

do right even if he is alone. God will bless and strengthen anyone who refuses to cheat in a ball game, to crib at school, to swear and tell dirty stories when others do it, or who dares to be the only one in the family who goes to Sunday school. Whoever is on God's side always wins out.

LESSON XII

ESTHER, THE QUEEN WHO SERVED HER PEOPLE

Aim: To show that to be of service one must be forgetful of self, and also that one who attempts to do evil to others, in a spirit of hatred, usually suffers the most himself.

Memory Verse: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." Matt. 16:25.

Scripture: The Book of Esther.

Illustration: A picture of the recent War showing service during great personal danger. The idea will be grasped from this of the sort of service which Esther performed.

Suggestion: By preparing this lesson largely in a dramatic way, variety will be given to the daily program of the school. Be sure to emphasize the devotion of Mordecai to the interests of God's people; Esther's unselfishness in service (many War stories may be used as further illustrations); and the sure result of wickedness such as that of Haman.

STORY PRESENTATION

Scene I

(Esther's Apartment.) Conversation between Queen Esther and Mordecai in which the following points are brought out: the decree issued by the king under Haman's influence; why Haman was desirous of this decree; the great personal danger to Esther in approaching the king.

Scene 2

(The Room of the King.) Esther received by the king; her plea to the king; the decree revoked; the punishment of Haman; the happiness of Esther and Mordecai. (After the children know the story well, let them dramatize it in their own words. They will quickly catch and portray the spirit of this wonderful story.)

LESSON XIII

DANIEL, THE UNAFRAID

Aim: To show our dependence on God for courage.
Memory Verse: "My light and my salvation; whom shall I fear?" Ps. 27: 1.
Scripture: Dan., chs. 1, 2, 4, 6.
Illustrations: Place a screen in front of the blackboard so that you can stand behind it unseen except for your hand, with which you can reach out and write on the board the words of Dan. 5: 25. In this way you can visualize the handwriting on the wall incident of the lesson.

Print on the blackboard some words which are rather hard for people to pronounce, such as "psychology," "statistical," "hypochondriac." Then ask what kind of words and names the children find it hard to say. Mention some Polish or Russian or Bohemian names. But the word which it takes most of us the longest time to learn is a very little word of just two letters. Can you guess what it is? It is the word "No."

It takes more courage to say "no" than to say almost any other word in the English language. Because Daniel loved God so much and tried so hard to learn about him and do his will, he gained the courage to say that word.

(Tell the story of Dan., ch. 1, showing how

Daniel said "no" to the temptation to eat and drink things that were not good for him. Bring out the valuable temperance lesson contained here, telling how we must bravely say "no" to all attempts to lead us into bad habits, such as drinking and smoking.)

Daniel was not only unafraid to say "no," but he was also unafraid to worship God. Dan. 6: 1-10. (Describe various customs of worship, including that of his day. Mention the sincerity with which the Russian people in their church services, without the slightest self-consciousness, kneel on the floor and bow to the ground in worship, regardless of onlookers. Tell the story of the six-year-old boy who had learned a blessing to use at meals, and who never went to the home of any friend without insisting that God be recognized and that he be allowed to say his blessing.) We should never be scared away from church or Sunday school or vacation Bible school by the laughter of our friends. Nothing could frighten Daniel out of worshiping God.

Daniel trusted God. He had to go through some very dangerous experiences. Dan., chs. 5; 6: 12-28.

(These stories should be vividly told, showing how in each case Daniel's courage was great because he trusted in God. Compare Paul's courage when shipwrecked at Melita; he also was unafraid to trust God. End the lesson by having some one sing "Dare to Be a Daniel.")

LESSON XIV

JONAH, ONE OF THE FIRST MISSIONARIES

Aim: To have a real missionary lesson, urging the children to plan to be missionaries.

Memory Verse: "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. 9: 37, 38.

Scripture: The Book of Jonah.

Illustrations: A gourd or cucumber; a map of the city in which you are teaching, to show its size and distances in comparison with those of Nineveh.

Suggestions: Emphasize God's desire to give us all another chance when we have done wrong. Make missions as romantic and attractive as possible.

LESSON SYNOPSIS

(Jonah 4: 11.) Ask for the size of the world's largest cities; then of Nineveh. Compare its size with the size of the city in which you are teaching. Ask what evils there are in your city. Show that Nineveh, too, was wicked.

Now tell the story of Jonah, chs. 1 to 3, bringing out the evil of Nineveh and God's wanting Jonah to help cure it. Point out the fact that Nineveh was a foreign city—as foreign to Jonah as Tokio is to us.

Then come to ch. 4, showing God's great love for the world compared with Jonah's love for the gourd. Show children how eagerly Jonah's message was received.

Show the needs of the world to-day: of Russia and Mexico for education; of Japan for morality; of India for better farms; of South America for a knowledge of the Bible. Then show how God can use us just as he used Jonah, even against our will.

LESSON STORIES

Robert Morrison was a little Scotch apprentice boy who wanted to work for God. He did not give up because he could not do very much. While he was learning how to make lasts he studied hard, and when he grew up he became a minister. Then he decided that he wanted to preach to heathen people who had never heard anything about God and his forgiveness and about Jesus Christ. So the London Missionary Society appointed him to go as its first missionary to China.

Robert Morrison worked and studied and preached in China for twenty-five years. He learned all he could of the Chinese language and he translated the Bible into Chinese so that the people could read it for themselves as well as hear him preach about it. It was seven years before he could baptize a single Chinese convert to Protestant Christianity, but he did not grow impatient as Jonah did. He was happy that after twenty-five years he could see the people repenting of their sins and eagerly believing God's Word.

Jean was a small boy whose father was a shepherd. One day when his father was sick, he had to go out and watch the flock. When he left home his grandfather warned him to watch for the wolves. Jean had a fine time of it during the day. The weather was beautiful and there were other shepherds near him, so he was not afraid. Late in the afternoon he heard the sound of music on the highway and he knew that the king was going by. As there seemed to be no danger, all the shepherds ran up the hillside to watch the king and his

retinue. But just as Jean was going up the hill he remembered what his grandfather had said, and sadly he returned to his flock. No sooner had he done so than a sleek, gray wolf stole out of the woods near by and made for Jean's flock. Jean saw him immediately. He shouted at the top of his lungs, "Wolf, wolf," and ran toward the wolf. Hearing his cries, the other shepherds, and even the king himself, came running down to his help. The wolf disappeared in the woods and the sheep were saved. Jean had saved his flock by doing his duty, although he had thought that he was missing his chance to see the king. Just so God finds things for us to do even sometimes against our own wishes.

LESSON XV

JOHN THE BAPTIST, WHO WAS GLAD TO TAKE SECOND PLACE

Aim: To show the greatness of letting others be first.

Memory Verse: "He that humbleth himself shall be exalted." Luke 14: 11.

Scripture: Matt 11: 2-14; Mark 1: 1-8; 6: 17-29; Luke 3: 1-20; John 1: 6-8, 19-34; 3: 22-30.

Illustration: Some time during the lesson, preferably at the beginning, have eight or ten of the children act out the parable told by Jesus in Luke 14: 7-11. Have a table placed in front of the room as the banquet table. Let one child be the hostess. Let the other children come in as guests, one of the first arrivals noisily and proudly rushing to the seat at the hostess' right; as one of the last arrivals comes in and takes the seat farthest from the hostess, have the hostess take him by the hand, bring him up to the seat of honor, and request the child who had grabbed that seat to take the lower seat. To add interest, give names to the guests, making the first comer some insignificant person, any Tom, Dick, or Harry, and the modest guest some well-known character, as President Wilson or Mr. Taft.

LESSON SYNOPSIS

Who commanded the American Army in France? General Pershing. Who, then, had the right to ask first place? General Pershing. Yet the greatest thing that General Pershing did was to go to Marshal Foch and ask him to use the American Army wherever it could do the most good. He was willing to have himself second in command and our army in second place if that would help to beat Germany.

General Pershing's first name is John. Can you tell of any men in the Bible who had that name, too? One was John the Baptist. He is also a hero because he was willing to take second place. Describe John; picture his unusual appearance, calling attention to the courage with which he answered all the delegations which came to him. Luke 3:7-14. Show how picturesque was the Oriental scene with the crowds in their bright-colored tunics. Bring out John's tremendous popularity.

Tell of the coming of Christ for baptism; John's remarks about Christ, John 3:22-30, and his confession that he himself was not the Christ; give Christ's estimate of John. Matt. 11:7-11.

The practical applications of this story are many: Letting other people, especially women and older people, get on the street car first; waiting one's turn to get help from the teacher when it comes time for the craft work; not grabbing for food at picnics, but letting the smaller children be cared for first; being willing to have others selected by the teacher to do special things; not trying

to boss the ball team but cheerfully playing under the captain's orders. (Point out the necessity of having a good scrub team to practice a team of regulars in any sport.)

Great people always point to others as the cause of their greatness. All point to Christ as their Hero and Captain, and wish to take second place to him. (John the Baptist, John Huss, Lincoln.)

(The following chemical experiment may be used to illustrate John the Baptist's humility: Dissolve some sugar of lead in a small bottle of water. In this solution suspend, by means of a small wire through the stopper, a narrow strip of zinc. In a few hours the zinc will begin to dissolve and lead will collect on the remaining strip of zinc in the form of a beautiful tree of crystals. The zinc strip decreases that the lead may grow. In order to get good results for the lesson period, the experiment should be started the day before. Explain what has happened during the night.)

LESSON XVI

THE BIRTH OF JESUS

Aim: To let Christ have room in our hearts, and to show that we are judged by the way in which we receive Jesus.

Memory Verse: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him." Rev. 3: 20.

Scripture: Matt., ch. 2; Luke 2: 1-20.

Illustration: Make two lists on the blackboard: one of people and things that we all like to remember at Christmas time: the Wise Men, the star, the manger, the shepherds, the song of the angels; the other of the people

and things that we do not admire or love—Herod, the priests, the inn and the innkeeper. Let the children help you to make out this list as you tell them the two stories from Matthew and Luke.

LESSON SYNOPSIS

What is a birthday? Is it a happy day for everyone? Does it depend upon that person whose birthday is being celebrated? Do we celebrate the birthday of Judas Iscariot, of the ex-Kaiser, of Jesse James? Why do we celebrate February 12, February 22, July 4, and, most of all, December 25?

Have one of the children tell of the coming of the Wise Men, after you have told the story of the coming to Bethlehem of Mary and Joseph. As the story is told, begin to make your list. Show that we love the star because it pointed to Christ; we love the Wise Men because they looked for Christ and made him gifts. We love the manger because it received Christ although it was mean and humble.

Let another child tell the story of the shepherds, showing how we love them because they went to worship Jesus; and how we love the angels' song because it brought so much happiness into the world.

Then ask the children whom they are like. Are they like the star pointing people to Christ, like the shepherds, worshiping him, or like the inn with no room for him in their hearts? Show that their whole reputation is going to depend on what they do about Christ's birth.

"Thou didst leave thy throne
And thy kingly crown
When thou camest to earth for me,
But in Bethlehem's home
Was there found no room
For thy holy nativity;
Oh, come to my heart, Lord Jesus,
There is room in my heart for thee."

LESSON XVII

JESUS AND HIS MOTHER

Aim: To arouse the children to new devotion to their mothers.

Memory Verse: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Ex. 20: 12.

Scripture: Matt. 2: 13-23; 12: 47-50; Luke 1: 26-56; 2: 41-52; John 2: 1-11; 19: 25-27.

LESSON SYNOPSIS

Who was Jesus' mother? Jesus stayed at home to help support the family and care for the household until he was about thirty years old. Mary loved Jesus, especially because of the things that had happened before his birth, Luke 1: 26-56; because of the way he lived at home, Luke 2: 51; and because of the kind things she had seen him do. John 2: 1-11.

Because of her love for him, Christ felt a great love for her, so that even at the end of his life, when he was in great suffering, he thought of her. John 19: 25-27. His love for his own mother made him kind to other mothers—such as the widow of Nain, Luke 7: 11-17, and to all women. John 4: 1-42; 8: 1-11.

LESSON STORY

In "Mother Stories," by Maud Lindsay, is the story called "The Closing Door." A little girl had a room all her own in which everything was snow white; bed, curtain, walls, ceiling. She had a string of pearls which she was to wear about her neck when the king of the country sent for her. Each morning she was given a new pearl to add to the string. Her dearest companion was her mother, and the door from her room into her mother's room was always open. Every day they together cleaned the little daughter's room, and kept it spotlessly white.

But one day when the little girl was alone, a coal-black goblin came in the window. He was such a jolly fellow that he amused her, but he would not let her call her mother. As long as he was there, the room grew dingy and dark, and even the last pearl grew dark when the goblin's fingers touched it. The little daughter wanted to call her mother from the next room, but the goblin said, "You shut the door, and I'll wash the pearl." Of course the pearl grew blacker as the goblin began to rub it, but fortunately the door, which had been opened so long into the mother's room, creaked on its hinges. The mother, hearing the noise, rushed to the door, calling to her daughter, who flung the door wide open and ran into her mother's arms. When they went together into the room the goblin had gone, but it took a long time to make the room beautiful and white again. From that time on the door was never closed.

There ought to be no doors of unpleasantness, of disobedience, of disrespect, between boys and girls and their mothers. Whether your mother is poor or rich, whether she can speak English or not, she is your mother and you must think always of her as Christ did of his mother. You, too, have a mother to be proud of, as Jesus had.

(Have the children plan to take home to their mothers something which they have made in the craft hour.)

LESSON XVIII

HOW JESUS GREW

Aim: To show the children that character growth is as dependent upon good deeds as physical growth is upon proper health habits. Use the growth of Jesus as an example.

Memory Verse: "Till we all attain unto . . . a fullgrown man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

Scripture: Luke 2: 41-52; Matt. 4: 1-11; 9: 18-38; Luke 7: 11-18; 18: 15-17; 23: 33-49.

Illustration: Have the children bring pictures which depict good deeds, illustrating Jesus' good works and the good works of other people.

Blackboard Drawing: Draw one line representing the physical growth of Jesus and another representing his spiritual growth, to be completed as each good deed is mentioned, by adding a certain length to this line. This will show concretely the aim of this lesson, and likewise that there is no limit to spiritual growth.

Suggestion: Call two of the children to the platform—one of the smallest, and one of the largest. Let the teacher stand beside them. Point out the discrepancies in stature. Ask if the smaller child will ever become as large as the taller; as the teacher. Dismiss the children.

LESSON SYNOPSIS

Does anyone ever say to you, "How you have grown"? Did you ever have a measuring place to record your growth from year to year? To-day you are to be shown a new way of measuring your growth and a new way to grow.

What makes our bodies grow? Food, exercise, fresh air. Just as our bodies grow because of these things, so that for which our body is the house, our soul, grows through the good deeds which we perform.

When Jesus went back to Nazareth from Jerusalem, it was said of him that he increased "in wisdom and stature, and in favor with God and men." Jesus' character grew with succeeding events in his life: (1) the visit to Jerusalem—his obedience to his mother; (2) temptation—resistance of attempts to mislead him; (3) healing centurion's daughter and two blind men; (4) choosing his disciples—learning to work with other people; (5) loving little children; (6) comforting Mary and Martha; (7) forgiveness of enemies on the cross—willingness to die for men. (Here crown the line drawn on the blackboard with a cross.

(If possible, read Henry van Dyke's story, "The Mansion," showing how our home in heaven is built by our good deeds here. Use Herbert Hoover as an illustration of a man whose reputation and character have increased as his good works have increased. So Jesus grew by deeds of mercy and help, by forgetting about himself and thinking of others. How much do we want to grow? Memory Verse.)

LESSON XIX

JESUS AND SOME OF HIS FRIENDS

Aim: To show how much we owe to our friends, and to Christ, our Friend.

Memory Verse: "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

Scripture: Luke 5:27-32; 19:1-10; John, ch. 11.

Illustration: Picture of Zacchæus; of a crowd at a street parade.

LESSON SYNOPSIS

How may we become good friends of one another? How may we become friends of Christ? Just as other people became his friends. There was a man named Levi, more often called Matthew. He was sitting at his place of business one day when Christ walked past and spoke to him. Matthew did the one thing necessary to become a friend of Christ: he "'rose up and followed him."

(Take the other two Scripture readings and show how Christ's friendship was won. Zacchæus won it by trying to see Christ; the family of Bethany won it by inviting Jesus to their home and caring for him. Describe these scenes in detail, bringing out the fact that in the same ways we, too, can become Christ's friends.)

Who were some of Christ's friends? Name over the disciples. Who have been friends of Christ since then? Paul, Stephen, Luke, Luther, Wesley, Moody, and others locally known. May we put your name in a list of Christ's friends, and put Christ in the list of your friends?

Annie Trumbull Slosson has a fine story about friend-

ship. It is the story of the girl who was trying to find out who her best friend was. She thought over this one and that one, always with this test in mind: "Would she die for me?" She was quite discouraged about her friends until the surprising thought came to her: "I wonder if I am anyone's friend? Am I willing to die for my friends?"

Friendship has two sides. What a wonderful friend to us Christ has been, living and dying that we might know how to live! But how about our side of it—what kind of friends are we to Christ? Are we willing to follow him, to try to see him, to invite him into our lives, to die for him?

Christ had friends among all kinds of people—as we should have. Rich and poor, old and young, lepers and sinners, Christ befriended. We need to be friends of all who need us, colored children, children in China, in Germany, in Russia, in England.

One of the fine beliefs among some of our American Indians is the belief in the power of friendship. When two Indians decide to become friends they go out into the fields and there solemnly make a pledge of friendship, scratching a deep sign on the ground with two sticks. Thus the earth becomes a partner in their friendship and ever afterwards, no matter how far apart they may be, if one needs the help of the other he will come at any sacrifice. They feel that Mother Earth will carry the message of their need, and that, because the soil is everywhere, they can never escape the bonds of their friendship.

Such was the tie that bound Jonathan and David together. Such shall be the tie that will bind us to God when we are ready to do as much for him as he has done for us.

(End the lesson by having some one sing, "What a Friend We Have in Jesus.")

LESSON XX

PETER, THE FRIEND OF JESUS

Aim: To show that friendship with Jesus changes the life.

Memory Texts: "We shall be like him, for we shall see him even as he is." I John 3:2.

Or, "They marvelled: and they took knowledge of them, that they had been with Jesus." Acts 4:13.

Scripture: Matt. 14:23-33; 16:13-26; 17:24-27; Mark 1:16-18; 5:37; 9:2-6; 10:28-31; 11:12-14, 20-25; 14:27-42, 66-72; John 6:66-69; Acts 1:15, 16; 2:14, 15, 37, 38; 3:1-12; 4:8-13. (Two or three of these passages should be read to the children.)

Illustration: Fish net, fishhooks, indicating Peter's previous occupation; a sunflower, illustrating Peter's attraction to Christ.

Blackboard Drawing: A seashore, uneven sand, a big rock.

PETER'S EARLIER LIFE

Peter's boyhood, spent in playing by the lake, swimming in its clear waters, and fishing as boys fish, may easily be imagined and portrayed. Andrew, his brother, was a constant playmate; so were James and John. These four had good times together. After they entered their teens they became more helpful to their parents by cleaning, mending, and setting nets, and counting and weighing the fish and taking them to the mar-

ket place. In time Peter was old enough to support his own family. Then he married, and took care, also, of his wife's mother.

JESUS MEETS PETER

One day Peter and his brother, Andrew, were putting out their nets into the sea when they saw Jesus coming. Andrew had met Jesus before, because John the Baptist had told Andrew and John about the Lamb of God. Peter also had met Jesus. John 1:35-42. Peter and his brother were counting on a rich haul of fish that morning. They had made their nets strong so that they could draw the fish to land without tearing the net. Then they would go and sell nearly all the fish and buy things for their homes. What do you think they would buy? Bread? Yes. Potatoes? No; they did not raise them in that country. Milk? Yes. What kinds? Cow's milk and goat's milk; even camel's milk. Then they would buy things to wear. Clothes? Yes, but not like ours. Then they would save a few fishes to eat at home.

On this particular day something different happened. Jesus saw them at their work and called to them. He said to them: "Come ye after me, and I will make you to become fishers of men." This invitation of Jesus changed their whole way of thinking.

PETER FOLLOWS JESUS

When Jesus called Peter and Andrew they did not say: "Wait a minute. We'll be there pretty soon."

Do you ever say that at home? There are children who get into the habit of saying, "Yes, mother, in just a moment." Then they make mother wait and wait, when she has so much to do. But Peter and Andrew dropped their nets quickly and followed Jesus. Don't you think Jesus liked that?

Jesus changed Peter's name. His name was Simon Bar-Jonah, or Simon, the son of John. In Peter's country there was a meaning to every name, just as there is among the American Indians. Simon means, "Some one heard." But Jesus said to Simon, "Your name will be Peter." That means "a rock." Jesus promised Simon that some day he should be as strong and dependable as a rock.

SIMON THE CHANGEABLE

When Jesus gave Simon the name Peter, that did not make another and a better man out of him; but following Jesus changed him for the better. Peter had some very poor ways about him. What do you think of a boy who says he's not afraid of anyone, but who slinks away like a whipped dog when a little girl gives him a good talking to? You don't like that kind of boy very well, do you? But Peter was just that kind, and he was no longer very young, either. He thought he was a strong man, but he was really a weakling. There was no chance of Peter's being strong until he learned to think less of himself and more of Jesus. Then he could be as strong as a rock. And that is exactly what happened.

PETER THE IMPULSIVE

Peter usually acted quickly. Sometimes this was a good thing. When Jesus told Peter to follow him, Peter obeyed at once; this was what he should have done. But one day Jesus took Peter and James and John with him when he went up on a mountain to pray. While they were on the mountain Jesus' face was changed. It became as beautiful as it is now in heaven. Peter immediately proposed staying there, but Jesus told him that this was not the best thing; there was work to be done elsewhere. Another time, when the soldiers were arresting Jesus, Simon Peter grew so excited that he cut off the ear of one of those in the party with a sword. But Jesus said, "Put away that sword, Peter!" Then our Saviour healed the man who had been wounded by Peter.

One night when the disciples were together on the lake, catching fish, they saw Jesus coming to them on the water. At first they were afraid, but as soon as they knew that it was Jesus, Peter leaped right out of the boat as quickly as he could. He would have been all right if he had thought only of Jesus, but he thought of himself, and he began to sink. He would have drowned if Jesus had not helped him.

WHEN PETER DENIED JESUS

One day Jesus told his disciples that he must suffer and die.

At another time Jesus told Peter that all the disciples would run away from Jesus as soon as he got

into trouble. Jesus did not say this about Peter alone, but about all. But Peter said, "Maybe all the others will be so mean as to do that, but I will not do it." You see, he had a very good opinion of himself. That same night Peter swore three times that he had never known or even seen Jesus. (At this point the denial story may be told.) Whenever Peter counted on himself he went wrong; whenever he counted upon Jesus he was strong. (Place on blackboard the lines given below and have them repeated:

If you count on yourself you are sure to go wrong;
If you count on your Saviour you are sure to be strong.

PETER'S REPENTANCE

Jesus took a long look at Peter just after Peter had sworn that he did not know him. Oh, how sorry that poor disciple felt! He was so sorry that he broke down and cried. He remembered how he had boasted about his bravery, and how cowardly he had been. But after Jesus was risen from the dead one of the first friends he sought out was Peter. Jesus heartily forgave him his sins. And later when other disciples were with them Jesus made it plain that Simon Peter was to be one of his very best workers for bringing the gospel to the whole world. Everyone was glad that Peter had come back; for in spite of his weaknesses the other disciples liked him.

PETER THE ROCK

What Jesus had said came true. Peter learned how to count on Jesus all the time, and so he grew fearless

and strong. He spoke of Jesus to few people and to many; he was not afraid to preach of him to thousands, or to teach of him to one poor beggar. The rulers of the land arrested him; they took him into court; they threatened him, if he would not keep quiet about Jesus. They even put him into prison. But nothing could stop him. Peter preached Jesus everywhere to everyone until at last his enemies killed him.

Jesus is ready to make us as brave and true as Peter.

Suggestions to Teacher: In the teaching of this lesson occasional stops may be made to ask the questions suggested and to use the blackboard. After such stops the teacher should require complete silence; then go on with the story until the next time for reaction arrives.

The materials for illustration may be made during the craft period.

LESSON XXI

JUDAS, A FALSE FRIEND

Aim: To show how rejecting Jesus means a ruined life.

Memory Text: "The wicked are not so, but are like the chaff which the wind driveth away." Ps. 1 : 4.

Scripture: Matt. 26: 6-25; 27: 3-10; Luke 22: 1-6, 47, 48; John 12: 1-8; 13: 1-30.

Illustration: A flower that has been kept away from sunshine.

Blackboard Drawing: A strong bridge; alongside of it, over the water, a weak rope; a heavy line representing a man walking on the rope.

THE EARLY DAYS OF JUDAS

In Jesus' time there lived among the hills of Judea, not many miles away from Bethlehem, a boy whose parents thought the world of him. He proved to be

bright and industrious; he became a good student in school and he was quite ready to do what his parents told him—if he liked it. He must have been the kind of boy who could use figures more quickly than any other boy in town, and who, if at any time he could count copper pieces and silver pieces all his own, would be the happiest boy around. Probably everyone who knew him said that some day he would be a great merchant; he was such a worker, so anxious to make money and so careful to save what he made. The name of this promising young man was Judas.

JUDAS HEARS JOHN THE BAPTIST

Probably Judas had already made up his mind what he was going to be when a great preacher came to his neighborhood. The people called this preacher John the Baptist. John told the people that as long as they thought only of themselves they were miserable sinners. They should think first of God and of the work he wants done upon earth, and then they should think of their neighbors. Instead of trying to get ahead of other people they ought to help them and share things with them. John called upon all who heard him to repent of their sins and turn to God. These were new ideas to the people and also to Judas. He had thought that if he killed no one and never stole or used bad language or did other vile things, he was as good as anyone could expect; he could live for his own ambitions and get everything out of other people that he could. But John had a different idea.

JUDAS MEETS JESUS

Then Jesus came to these same hills of Judea. He said many of the things that John the Baptist said, but he spoke with more love and more winsomeness. He told the people that God in heaven is our Father, that we all belong to him, and that therefore we belong to one another. But if we belong to God, how dare we and how can we live just for ourselves? And if we belong to one another, then we must love one another. When Judas heard Jesus, he believed in him and decided to go with him and become a disciple. He went to Jesus and told him that he wanted to go with him, wherever he went. Jesus knew exactly how ambitious Judas was, how he loved the praises of men and the making of money. He told Judas very plainly that these earthly things could not come to him if he followed the poor Carpenter of Nazareth. He warned him that no money or glory could lie in that path. At the same time Jesus spoke of the greater happiness that comes to him who serves God, the riches that remain when gold and silver are left behind. Judas felt so greatly attracted to Jesus that he was more than ever determined to be one of his companions. Yet somehow he persisted in his idea that by following Jesus he would be with One who would become a great earthly king. He promised Jesus to be his messenger wherever it might please the Master to send him. As long as he felt that way toward Jesus, Judas was walking on the good, strong bridge that would take him safely across the stream.

JUDAS WORKS FOR JESUS

For a time Judas was one of the most useful men in the company of Jesus. He thought of things that the other disciples forgot. He calculated how much their expenses would be and how these expenses could be paid. He saw to it that at night the company had a place to sleep; probably he even gathered clothing for the men whose coats were wearing out. After a time he was made the treasurer of the little band—the manager, we should say to-day. Whatever was given to any of the disciples was at once handed over to Judas, and if anyone was in need of something he naturally turned to the manager for help. This made Judas an important man in the little group of the twelve disciples; the others were compelled to turn to him and defer to his judgment in many things. He liked that, for he felt it was good to be a leader.

THE OLD AMBITION COMES BACK

But the old ambition seemed to come back to Judas as the copper pieces and the silver pieces passed through his fingers. Does it not seem likely that he saw a wonderful chance to make money? How gladly those who had been healed by Jesus and were able to work again would have given money for Jesus' support! And then there were the many, many people who wanted to be healed. If they had any money they would be willing to give their last cent. But, of course, Jesus would not take a penny for healing the sick and for casting out devils.

JUDAS PUTS MONEY ABOVE JESUS

Is it not easy to see how Judas might begin to think this was a foolish notion? If he had been allowed to run things he could have made a fortune for himself and for all the other disciples, and have taken good care of Jesus, too. Why shouldn't they make the most of their chances? Everyone else did. So Judas began to criticize Jesus in his heart. Look at the strong bridge on the blackboard and the weak rope alongside of it. Judas had started to walk on the rope instead of on the bridge.

One day Mary of Bethany, who believed in Jesus with all her heart, brought Jesus the most costly gift she could get for him. It was ointment worth about fifty dollars. She came in where Jesus was sitting and poured it over his head. Thus she showed how much she thought of Jesus. But the first thought that came to the mind of Judas was: "Too bad! If she had given me that money I would have had so much more in my bag." That was what he really thought, though when he spoke about it he talked of giving the money to the poor. The more he thought of not getting that money the worse the anointing looked to him. Gradually he became so angry about it that he spoke right out. He criticized the woman for wasting that money on Jesus, and he really criticized Jesus for enjoying it. Was not that a shocking thing to do? This was the same Judas who only three years before had said that he would give up everything to follow Jesus. How did it happen? Let us put on the blackboard what

Judas had to give up when he followed Jesus. Then let us put down what Jesus could give him.

JUDAS NEVER GAVE UP HIMSELF

You remember how when Simon Peter followed Jesus he gave up everything? There was nothing to come between him and Jesus. But when Judas followed Jesus there were things he did not give up. Perhaps he gave up his hope of big stores, but he let his mind go back to money-making. Perhaps he gave up hopes of being the most honored man in his town, but he kept his mind on being the most honored man in Jesus' company, and he hoped to be a great man when Jesus should be crowned king. Jesus taught his disciples that we must first seek the Kingdom of God, and not money or honor. He told them to get rich in the love of God and in helpful deeds. That was not Judas' idea at all. Jesus taught them to be servants instead of masters, to think of others more than of themselves; but Judas did not feel that way. He wanted to be the most respected and most-thought-of man in the crowd.

You see, Judas was not really a disciple of Jesus. He did not want to do what Jesus told him. He never gave himself heart and soul to Jesus. We know that unless we give ourselves to him entirely we do not give ourselves at all. Jesus said, "No man can serve two masters: ye cannot serve God and mammon."

JESUS GAVE HIMSELF UP FOR JUDAS

We do not know how many times Jesus warned Judas of this sin. But we may be sure that Jesus gave Judas

plenty of chance to do better. He did not tell him to leave the company of the disciples, even though he knew about his wicked thoughts and his growing purpose to betray his Master.

But the false disciple would not change his ways. When he saw that Jesus did not intend to be a king on earth, and that no one who followed him could hope to be rich or great, he made up his mind to sell Jesus to his enemies for thirty pieces of silver. Judas knew exactly where Jesus went to pray at night, and he promised to take the soldiers to the spot.

That night Jesus showed Judas that he knew all about his plans. You would think Judas might have repented then, but he went right on planning the betrayal. Judas first went out to get the soldiers, then he came to the Garden. He told the soldiers to catch the man he should kiss on the cheek. Then Judas stepped up to Jesus and kissed him as if he were his friend. But it was a sign to the soldiers to arrest him. Jesus said, "Judas, do you betray the Son of Man with a kiss?" I wonder how many of us act as if we were doing something for Jesus, when we are really doing it for ourselves! That, too, is betraying the Son of Man with a kiss.

The soldiers led Jesus away to be condemned and crucified, and Judas received the blood money he had earned by selling his own soul. He always had wanted to have his hands full of money, and now he had them so full that he could hardly hold all the silver—thirty pieces. Judas was happy then, wasn't he? Why not?

Yes, it cost him his soul, and it costs the soul of every boy and girl who wants money more than anything else. That money began to burn in the palms of his hands; there seemed to be a big drop of blood on every piece; and in every drop he saw the face of a devil laughing at him because he had been such a fool. Judas could not stand it very long. He ran to the Temple where sat the wicked priests who had paid him the blood money. There he threw the silver on the pavement, crying out: "I have betrayed innocent blood! I have betrayed innocent blood. Take back your dirty money!"

But they would not take it back. Judas could not undo the evil he had done. He might have run back to Jesus for forgiveness and Jesus would have forgiven him. But while Jesus was dying for sinners, and for Judas, too, his false friend tied a rope on the branch of a tree and hanged himself. When we reject Jesus our lives are ruined. "The wicked . . . are like the chaff which the wind driveth away."

Suggestions to Teacher: If the children have already mastered Psalm I, this is the time to repeat it. But children are likely to think of its lesson as applying to men and women, not to themselves. For that reason the teacher might well read the psalm to the class, substituting the word "boy" or "girl" for "man"; for instance, "Blessed are the boys and girls that walk not." . . .

If a definite period is set apart for Bible memory work, then the teacher should confer with the leader of that work so that the children will know the First Psalm by the time this story is told to them.

During a craft period, in time to be used for this lesson, one of the boys might prepare a miniature bridge, which could be used in preference to the blackboard drawing. An actual rope might then be brought in.

LESSON XXII

PILATE AND JESUS

Aim: To teach that the choice of Christ is the choice of right.

Memory Texts: "He is the King of glory." Ps. 24: 10. Or, "Every one that is of the truth heareth my voice." John 18: 37.

Scripture: Matt. 27: 1, 2, 11-26; John 18: 28-40; 19: 1-22.

Illustration: Use a copy of the painting Christ Before Pilate, by Hofmann. If this cannot be secured, try to get a picture of the Arch of Titus, or the Roman Forum, or the Colosseum, or Ben-Hur's Chariot Race.

Blackboard Drawing: A scepter and a crown in the center of the blackboard. To the left write "Truth"; to the right, above, clear across the board, "Jesus Christ the Righteous;" and underneath, also cross, "Is Christ My King?" This idea is worked out as the story progresses, but the teacher should refer to the drawing as occasion suggests.

THE EARLY YEARS OF PILATE

Simon Peter and Judas were both born in homes in which the true God was worshiped. They learned the Ten Commandments and many of The Psalms. Their mothers told them of the Saviour who was to come, and their fathers took them along to church. After they were twelve years old, they made trips every year to the Temple just as Jesus did when he was a boy. They learned to pray to God in the morning and at night and they thanked God for their food. Their training gave them a fine chance to become godly men.

But Pilate's bringing up was very different. He was not born in the same country with Simon Peter, but in a land where the people worshiped idols. As a boy he never learned to pray to God; if he prayed at all, he

prayed to images of wood, stone, bronze, silver, or gold. He never once heard of a Saviour to come, or of God who cannot be seen and who made all things. But he was trained very early to fight. His people believed that the best fighter was the best man; they thought that might is right. The boys in his country practiced gymnastics, shooting with arrows, throwing the javelin and the lance, and handling the sword; they did everything possible to become strong, skillful soldiers.

PILATE AS A MAN

Pilate must have become a good fighter, for he was promoted from one office to another until he became a governor of the country in which Jesus lived. He did not understand very well the Jews who lived in that country. He took their church money to build waterworks, and when the Jews objected he simply had a number of them killed. He let his soldiers carry the silver eagles of the Roman Empire on their banners through the streets of Jerusalem, and the Jews disliked that, too, because they thought such images of birds were forbidden in the Second Commandment. Can anyone repeat this Commandment? Let us all learn that first line: "Thou shalt not make unto thee any graven image." And the First Commandment, too: "Thou shalt have no other gods before me." They were forbidden to make images that they might not be tempted to worship them. In so many ways Pilate made the people hate him. He was cruel, brutal, and inhuman; worst of all, he was dishonest. He did not

think of what he ought to do, but only of what seemed easiest and most to his advantage. He was willing to do the right thing if only it did not cost any more trouble to do it than to do the wrong thing. Whenever he had a choice between right and wrong, Pilate would ask himself: "Which way helps me out better?" Is that ever done to-day? Do you know anyone like that? Don't think about others; but think of your own ways. Let us see what happens sometimes at school, on the street, in the home. (Invite free response from the children.)

PILATE AS A JUDGE

All the power of the Roman Empire stood behind Pilate, and all the soldiers in Palestine were at his command.

One morning early Pilate was called to judge a man whom the Jews brought before him. Pilate had judged many criminals, but never one who was like this man; for this was Jesus. He did not look like a criminal; he looked more like a king. Some of the men who brought Jesus to Pilate shouted that he was only a poor peasant from Galilee; others said that he wanted to be a king. Everyone in that mob agreed that he was certainly a bad man and should by all means be put out of the way, but no one was able to tell of any wrong which he had ever done.

Pilate was asked to condemn this man. First, though, he wanted to find out what charge the Jews had against him; but not one of the Jews could say anything bad.

So Pilate saw that the Jews had brought Jesus to him simply because they hated him. If it had been his habit to judge fairly, he would have said: "This man is not guilty. I cannot condemn him. Let him go free." But this was not his way. As always, he asked himself, "How will this hurt or help me?" What good would it do him if he condemned Jesus, or how would it hurt him if he set Jesus free? What are we to think of a judge who decides that way about people that are brought before him?

Remember how many things the Jews already had against Pilate. He knew of their hatred, and he knew that they would have something else against him if he set Jesus free. They told him so. Some of them shouted: "If you set that man free, then you are no friend to Cæsar, because that man says he's a king. We'll tell Cæsar about you." That made Pilate afraid.

PILATE TRIES TO EASE HIS CONSCIENCE

Still Pilate wished to set Jesus free. So he thought of a scheme. At every passover time the Jews had a right to select a prisoner to be set free. This was the passover time. He would give them a chance to select Jesus. He might have known that they would never call for Jesus to be set free; they were there because they wanted to have him killed. But he thought that he would try them. He picked out the worst character who was locked up in the prison, Barabbas, a murderer, of whom they were all afraid. They knew that Barabbas would go out to steal and murder after he was set

free. This criminal, then, Pilate set beside Jesus. "Look at them; now take your choice," he said. But the Jews cried out: "Let Barabbas go free. Crucify Jesus."

About that time Pilate's wife sent him a little note. It said: "Be careful, Pilate. Better keep your hands off. This Man is innocent. I have been dreaming a good deal about him. Better set him free at once." Pilate had known all the while that Jesus was innocent, but he did not choose to do the right thing. Now God had this message sent to him so that he might still be led to do the right thing. But Pilate was not willing to do the right thing. Although he was the governor of that country, he could not govern himself. He allowed the wicked people to govern him.

Just then he heard that Herod, the governor of Galilee, was in town. He knew that Jesus came from Galilee. Here was a chance to get rid of a hard decision, as well as to please Herod. But Herod saw through Pilate's schemes, and sent Jesus back.

Then Pilate, instead of saying, "This Man is innocent; I have to set him free," said, "This Man is innocent; I wash my hands of the whole affair." He ordered a basin of water to be brought, and actually washed his hands before all the people. Then he gave Jesus to the rabble, and sent along his soldiers to crucify him.

PILATE'S MISTAKE

But could Pilate wash his hands of the whole affair? What could he have done? What should he have

done? Why did Pilate do so weak a thing? Against what voice did Pilate act? What is conscience? Does conscience ever speak to us? When it speaks what should we do?

They say that finally Pilate became so bad that the Jews asked the emperor to remove him. He was called to the city of Rome to give an account of the many wicked things he had done. He was found guilty and was banished to the south of France, where at last he killed himself. Could he ever forget that wonderful, majestic face he had seen one early morning?

JESUS THE KING

Pilate asked Jesus whether he was a king, and Jesus said, "I am a King." How was he different from kings here on earth? (At this point discuss the blackboard drawing; then question.) In what way is Jesus a king? Over whom? What kind of king? If Jesus is a king, who are his people? What is his Kingdom? What are the laws of his Kingdom? Mention some of them. Are you a citizen of his country? How do you know whether you are or not? When everyone takes Jesus for his King, how will it change the world?

An old man who had once been a heathen living on one of the islands of the South Pacific Ocean, told this story when he became a member of the Church:

"I have lived during the reign of four kings. In the first reign we were at war all the time. It was terrible. We had to watch and hide or fight all the time. When the second king reigned we had a fearful famine;

we ate rats and grass and many kinds of shrubs and tree bark. During the third reign we were conquered and became the slaves of those who were victors. If one of us went out to fish he was not likely to come back; for the enemies killed us right and left. If a woman went to get food from the field they caught her if they could and carried her away. But while we were so badly fixed we got acquainted with another king, the great, the good, the almighty King, Jesus, the Lord of heaven and earth, whose reign is in love. He has won the final victory, for he has conquered our hearts. Now we have peace and plenty in this world and we shall dwell with him forever when this life is over."

Is Jesus our King?

Shall we sing right now, "The King of Love My Shepherd Is"?

Suggestion to Teacher: A crown might be made during the craft period, but unless it is done very nicely, a picture of it is better.

LESSON XXIII

JESUS ON THE CROSS

Aim: To teach that Jesus died to save us.

Memory Text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

Scripture: Psalm 22; Isa., ch. 53; Matt. 27: 27-66; Mark, ch. 15; Luke 23: 26-35; John 19: 16-42.

Illustration: A picture of Jesus wearing a crown of thorns, and of Jesus crucified between two thieves.

Suggestion: The lesson itself is so graphic that nothing is needed to make it vivid to the child beyond the actual gospel

story. If it causes no disturbance to other classes that meet at the same time, it might be well to mix the story with tender songs softly sung. This is possible, however, only if the children are already familiar with such songs, for this is no time for drilling.

JESUS CONDEMNED

The wicked leaders of the people who had their minds set on Jesus' death knew perfectly well that they could never prove him guilty of anything against their law, for Jesus had done no evil. He lived the Ten Commandments perfectly. But Jesus had told the people about his relation to the heavenly Father, that he had come from heaven as the Son of God. There was nothing in the laws of God as written in the Old Testament to condemn to death any man who might claim to be the Son of God. But the Jews said that Jesus was a blasphemer, or, as we would say, an awful swearer, because he called himself the Son of God. For such a wicked sin, they said, he deserved to die. They were perfectly willing to kill him by throwing big stones upon him, but they were not allowed by their Roman masters to do so. The Roman law was against it. All they could do was to mock Jesus and to beat him. They took off his outer garment, a beautiful coat which loving hands had, no doubt, made for him, and they put on him an old purple robe, in imitation of the clothes a king wore. On his head they pressed a crown of thorns so that the blood ran down his face. They stuck a reed in his hand, as if it were a royal scepter. Then they bowed to him and said laughingly, "Hail, King of the Jews!" After mocking Jesus in this way they

spit in his face. One man would cover the eyes of Jesus and another would hit him on the cheek and say: "Now let us see how much you know. Who of us hit you?" But Jesus did not speak a single word. He did not grow angry when they abused him. Instead, he felt sorry for them. He knew that their wicked hearts were prompting them and that they had no idea whom they were treating in this shameful way.

JESUS ON THE WAY TO CALVARY

When Jesus had been condemned to be crucified the Jews handed him over to the Roman soldiers. The soldiers placed a wooden cross upon his shoulders for him to carry to the place of crucifixion. He carried it for a while, but the brutal treatment of the people had so weakened him that he fell to the ground under the load. The soldiers beat and prodded him, but he had no more strength left, and it was impossible to carry the cross one step farther. For our sakes the mighty Son of God had become weak. The Roman soldiers were too proud to put their shoulders under the cross; but they saw a man coming home from the country. His name was Simon, not Simon Peter. They told Simon to carry the cross for Jesus, and he did. He must have been a friend of Jesus, or else he became a friend right there, for afterwards his two sons, Rufus and Alexander, it is believed, became disciples of Jesus and went out to preach the gospel. Perhaps the boys were with their father at this time.

I wonder if any of us ever help Jesus to carry the

cross. How can we do it? We can carry the cross for Jesus by doing what he wants us to do. But that is no cross of sorrow; it is a cross of happiness because Jesus is right with us.

Shall we sing, very softly, without the organ:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

ON CALVARY

The little knoll on which Jesus was crucified is sometimes called Calvary and sometimes Golgotha. On each side of Jesus a thief was crucified. The soldiers robbed Jesus of almost all his clothes. Then they bound him fast to a pole that had a crosspiece on it. After the cords had been fastened, as the cross was still lying on the ground with Jesus bound to it, they drove nails through his hands and feet. A hole was dug in the ground and in it the soldiers set the cross with Jesus on it; every nerve and sinew in his body was racked by the awful thud. But this was not the worst. The sun beat down on his bleeding head until his tongue cleaved to the roof of his mouth and his lips were parched. Then Jesus cried out because of his thirst. (Read portions of Psalm 22 at this point.)

But there was worse suffering than all this in Jesus' heart. He was suffering because of our sins; he is the Lamb of God that takes away our sins. We know that Jesus never spoke a mean word and never did a wrong thing, but for the mean things we do and for our ugly

temper and for all our bad ways he suffered that day on the cross.

And he was willing to bear all that pain because he hoped that we would turn to him as our Saviour and give our lives to him. Are we willing? Tell him in your heart that you want to be his. You may tell us, too, if you wish to. We would like to help you to live a true Christian life. Remember that Jesus is with you to help you always.

Pilate ordered a board to be placed above the head of Jesus, with the words on it: "The King of the Jews." Pilate must have felt in his heart that Jesus was truly a king. And Pilate was right. Jesus is truly a King. But Pilate would not let Jesus be his King. Instead of putting up that writing, "The King of the Jews," on a board, suppose Pilate had written in his heart, "The King of Pilate." How would that have changed his actions? Suppose you have it written in your hearts, "Jesus, my King." How will that change your life?

JESUS STILL THINKS OF OTHERS

While Jesus suffered on the cross the two thieves who were suffering with him needed Jesus. They were soon to die and to enter into the presence of God. Jesus could show them the way. One of them mocked Jesus; but the other prayed to him. He said, "Jesus, remember me when thou comest in thy Kingdom." Jesus looked at the thief in great love and said, "To-day shalt thou be with me in Paradise."

At the foot of the cross stood Mary the mother of Jesus. How she suffered in her heart with her Son! John, the beloved disciple, stood next to her. When Jesus saw them he asked John to take care of Mary when he was gone.

Jesus even thought of the soldiers who had been commanded by Pilate to crucify him and who had robbed him of his clothing, and of the people who had demanded his death. He prayed to God for them: "Father, forgive them; for they know not what they do." Do we dare to have a grudge against anyone, when Jesus asked forgiveness for those who crucified him?

When Jesus was dying he said, "It is finished." His work was done. He had died for all who should believe in him. He did not suffer just for a few, but for everyone who will come to him—for me and for you and for all the world.

When Jesus went to the Father he said: "Father, into thy hands I commend my spirit." And everyone who believes in him and does his will goes to the Father when this life is over. Jesus told us on earth, "I go to prepare a place for you." We do not know how soon we are to go to the place he has prepared, but we do know that right where we are we may be in the presence of our heavenly Father and have Jesus with us as our Friend.

WHAT JESUS MEANS TO US

Not many years ago there was a boy who lost his

father before he was twelve years old. The father was working in a mine. One day the part of the mine in which Harry's father was working caved in and he was killed. Then Harry had to start work in the same mine to help support the family. He learned to use bad language and did not think much of our Saviour. His mother prayed for him and his teacher in the Sunday school often advised him to give up his sinful ways and turn to Jesus. But Harry did not wish to do this.

One morning in Sunday school Harry's turn came to read from the Bible, "Him that cometh to me I will in no wise cast out," he read. Those words went home. "That means me," he said to himself. He did not tell the boys in class about it, but as soon as Sunday school was over he ran home to his mother to tell her the good news. His mother already knew, for she had been praying for him at the very time when he was in Sunday school, and she believed that her prayer for him had been answered. This happened in England. Harry came to this country, secured an education, and became a successful minister. What Jesus did for Harry he will do for every one of us if we will let him.

Suggestion to Teacher: In this lesson almost every word of Jesus on the cross has been mentioned. Here is a chance to have the children learn them all. But it would be better to review these words on the next day than to have drill work at this critical time. To-day's lesson should greatly help the pupil to decide to be loyal to Christ.

LESSON XXIV

THE LIVING CHRIST WITH US

Aim: To help the pupils feel that to-day Christ is a Friend.

Memory Verse: "I am with you always, even unto the end of the world." Matt. 28: 20.

Scripture: II Sam. 12: 15-23; Mark, ch. 16; Luke, ch. 24; John 14: 1-5; chs. 20, 21; Rev., ch. 1.

Illustration: Out of a cardboard box a tomb may be constructed with an opening to which a block is rolled, sealed to the opening. Another box may serve to represent the open tomb and on it the words may be written: "He is not here."

Suggestion: Although Easter is long since past, this is an Easter lesson and from stories that proved helpful at Easter time one or two may be selected. One gripping thought growing from the Easter story is the life that continues when the body is dead. With this is connected the idea of the new life that is promised to those who believe in the Saviour.

Once there was a king—you will know his name if I tell you that he wrote many of our psalms. He had a little boy of whom he was very fond. But the boy grew sick. David prayed God to spare the boy's life; but God did not think it wise to answer David's prayer just in the way he wanted it answered. The child grew worse and worse until he died. As long as the child still lived David would neither eat nor drink; he could do nothing but pray. After the child had died, David washed himself, anointed his face, and sat down to eat. "That is strange," said his servants among themselves. "Usually it is just the other way. People are saddest when a loved one has died." When David heard them whisper that way—for they did not dare to speak to him about it—he said: "Don't be surprised at my behavior. The child will never come back to me, but I am going to be with the child."

How did David know that the child really lived and that he would again be with his boy? There is no hope for life after death except as we have hope in God; and life after death has been made sure to us because Jesus rose from the dead.

THE GREATEST DAY

Let us name the great days of the year. Name one, any one. Christmas. Why is Christmas a good day? Because Santa Claus is so good to us? You say there is no Santa Claus. Yes, because Jesus was born on that day. Another great day. Fourth of July? Why? Because on that day we celebrate our country's independence. Still another? Washington's Birthday; Lincoln's Birthday; New Year's Day; Valentine's Day; Halloween. Just one more. Easter Sunday. Which of these is the greatest? Let us see. Why did Jesus come to earth? To live and die for us. Suppose Jesus had come to earth and had died and remained in the grave forever. What then? Then the people that killed him would seem to have won. Death would seem stronger than Jesus. Did his enemies win? Is death stronger than Jesus? No! Jesus won; he is stronger than death. On Easter Day we think of Christ's rising from the grave. If Jesus Christ had not conquered the grave, we should not have any Christmas to-day. His disciples could not have gone through all the world to preach the gospel. There would have been no American nation; there would be no Washington and no Lincoln to be remembered.

There would be no Fourth-of-July celebration. All these great days depend upon Easter, when Jesus arose. Easter is the greatest of all days.

JESUS RISES FROM THE DEAD

I am going to ask you to follow me to a place where no one was allowed even to look, at the time, hundreds of years ago, when Joseph of Arimathæa and Nicodemus had taken the body of Jesus down from the cross so gently and had laid it in the new tomb. Around his cold body they wrapped the finest, purest white linen, perfumed with fragrant spices. Under his head they laid a pillow and his feet they bound up with a cloth. Then the soldiers rolled a stone against the opening of the tomb and placed the emperor's seal on it in token that none could break in. A guard was ordered to watch it day and night. Then the enemies of Jesus felt that he was forever out of the way.

But the grave could not hold Jesus. On the morning of the third day strange things happened. There was a terrific earthquake that shook everything and threw the soldiers that kept watch by the tomb prone on their faces to the ground. When they looked up they turned as white as ghosts, for a messenger of God had come from heaven. The soldiers may have been brave in battle, but when they saw the angel they turned and fled. The angel rolled away the stone from the door of the tomb and sat upon it. Even he dared not look in when the greatest miracle of all the ages was taking place.

Since Friday evening the body of Jesus had been cold; but on that Sunday morning there came a flush of color upon those pallid cheeks. The eyes opened; Jesus was alive again. The linen that was wound around his head and the cloth bands on his wounded feet were laid in order upon the floor of the tomb. He passed out, greeting the angel, who remained at the door while the King of heaven and earth went where he pleased.

JESUS IS STILL WITH US

For forty days Jesus showed himself to his disciples. He appeared to Mary and to Peter near the grave where they mourned for him. He walked with two men on the road and sat down to supper with them. He came to the place where the disciples were holding a prayer meeting, and when they were fishing on the Sea of Galilee he visited with them. During those forty days he used to teach them that he is with us always. "Lo, I am with you always, even unto the end of the world," he said.

If Jesus is with us always, is he with us in school? In the home? On the street? While we are playing? Does he hear us when we are talking? Can he help us when we need him? Does he hear us pray? If Jesus is always with us, is he in this room now? Right now?

ARE WE WITH JESUS?

An old man once asked of a little child whether there was any place in all the world where God is not pres-

ent? The child said: "Yes. God is not present in a wicked heart." The child was right. God is everywhere except in a wicked heart. Jesus is with us, if we are with Jesus. And when are we with Jesus? One day he said to his disciples, "Ye are my friends, if ye do the things which I command you." Jesus is with us as our Friend if we do his will. There is another time when Jesus is with us—when we are tempted to do what we please instead of what pleases him. He is with us then to help us. Just as he won over all evil, so he wants us to win. And he alone can help us. Shall we ask him for his help?

A PRAYER

Dear Jesus, thou hast promised to be with us and we know that thou wilt keep thy word. We believe that thou art here in this room with us. Help us to feel thy presence in our hearts. We want to remember thee when we leave this building and when we play and work; when we walk and talk we want to feel that thou art still with us, our ever-present Friend and Helper. Amen.

Suggestion to Teacher: In a craft period one of the boys might make a cross and have it ready for use during this lesson hour.

LESSON XXV

STEPHEN, A MAN WHO DIED FOR HIS FAITH

Aim: To leave the conviction that our faith is worth dying for.

Memory Verse: "Blessed are ye when men shall reproach you, and persecute you . . . for my sake." Matt. 5: 11.

Scripture: Matt., ch. 10; Acts, chs. 6, 7; Heb., ch. 11.

Illustration: Picture of the landing of the Pilgrim Fathers; the final moments of Livingstone.

Blackboard Drawing: (If no missionary map of the world can be secured), a map of the world, indicating nations without Christ.

Suggestion: Use the best incidents that can be thought of to illustrate suffering for conscience' sake, and giving up or not securing things which it would cost honesty and virtue to obtain.

JESUS ON EARTH IN HIS DISCIPLES

Jesus had told his disciples to preach and teach everywhere: first in Jerusalem, right where they were; then outside of Jerusalem in the countries of Judea and Samaria; then far out over the whole world. To get them ready for the work he told them to pray together until the Spirit of God should come upon them. For ten days the followers of Jesus prayed. Then one Sunday morning, not many weeks after Jesus had risen from the dead, there came in the room where they had gathered the sound of a rushing, mighty wind that filled the whole house. Above their heads there came tongues as of fire, and the disciples began to speak in different languages. At that time the Holy Spirit came upon them just as Jesus had promised.

After the disciples had received the Spirit of God they were braver and wiser than they had ever been

before. Peter was no longer afraid. He preached Jesus right to the people there. The other disciples told of the Saviour, and three thousand people were converted. From that day on, every one of those disciples became a preacher to bring others to the Lord; those who were converted told the story to others; and those others, after they had turned to Christ, told still others; so that the gospel went into many, many places. If the people who believed in Christ had kept that up, the whole world would have been Christian in a short time. (It would be helpful to show a map of world missions and to read or write a few figures showing things accomplished and work still to be done.)

OPPOSITION OF THE RULERS

The rulers of the people did not like this preaching. When they had seen Jesus nailed on the cross they felt sure that no voice would again be raised against them. But to their amazement they found that instead of one voice there were now many voices raised against their sins. Every day the number of believers grew. The rulers were determined that all this preaching of the gospel should be stopped. So they caught the disciples and threw them into jail; they beat them, and they killed a few. The more they persecuted the disciples, the more the number grew. But they were glad, for Jesus had said, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake."

STEPHEN ARRESTED

Among the strongest and noblest of all the followers of Jesus was a man whose name was Stephen. Because he was such a faithful worker, he had been chosen a deacon in the Church. He took care of the poor, just as Judas had once done; but he did it in an unselfish way. (If the teacher is acquainted with the work of deacons or deaconesses in the churches to-day, a few words may be said about them.)

The rulers of the people warned Stephen that if he ever spoke about Jesus again they would lock him up in prison. "Stephen, go home and never again breathe a word to anyone about Jesus." Was Stephen that kind of man? What would you call a man like that? A coward. And what do we call a soldier who runs away from the army? A deserter. Do you know what is done with a deserter who runs away from the army? He is court-martialed. That is, he is brought before the officers. Then, if it is proved that he ran away, he is condemned to be shot at sunrise. Next morning a squad of soldiers comes along; they take him out of the guardhouse and lead him to a lonely spot. Then they blindfold him. One of the soldiers gets a cartridge without any bullet; but all the others have bullets, so that no one knows just who killed the deserter. There is a report and the poor, cowardly man falls to the ground.

The leaders of the people told Stephen to desert the ranks of Jesus Christ. Did he do it? No, the more they threatened, the more he preached. And so did

all the other disciples. They went wherever they could, healing the sick, giving sight to the blind, making the lame walk, healing lepers, and bringing sinners to purity and virtue, just as Jesus had done. The Jews grew very angry when, instead of one preacher of righteousness, there were hundreds. They decided to put an end to it. In order to scare all the rest, they took one of the strongest and noblest and killed him.

THE DEATH OF STEPHEN

The Jews had no more right to kill Stephen than they had to kill Jesus. Perhaps they would not have done it if they had not suddenly become so angry. When they had brought Stephen into court he gave them a talk straight from the shoulder. He knew that his body was in their power; but he knew that his soul was always safe in the hands of God. Jesus had said, "Don't be afraid of those who can kill the body, but be sure you don't have your soul hurt."

Stephen preached Jesus right before his judges. He showed them how God had promised the Saviour from the earliest times. He proved to them that the Israelites had always done to their finest men what they had done to Jesus. There was Joseph—do you remember what his brothers did to him? How about Moses? One day he helped an Israelite who was beaten by an Egyptian. The next day one Israelite was beating another and Moses wanted to help the Israelite who suffered. But what the other man said made Moses flee out of the country. Then the people put Samuel out

of office and killed the prophets of God. Stephen's enemies could not deny all this. All they could do was to grind their teeth and stop their ears. Then Stephen said to them, "You are exactly like your fathers; you killed an innocent man; you crucified the Son of God." Stephen knew that these words would cost him his life; but that did not trouble him. He was willing to die for his faith. Have you ever seen anyone suffer for what he believed to be right?

STEPHEN SEES JESUS

A wonderful thing happened just at the time when his enemies arose to push Stephen out of the building. He saw the doors of heaven open, and, looking through those doors, he could see Jesus standing at the right hand of God the Father. He told his enemies so, but when they looked they could see nothing. Like mad bulls they rushed upon Stephen, ready to tear him apart. They pushed him out of the courtroom, down the stairs, out on the road. Then one of the men took a big stone and hurled it against Stephen's head, so that he fell to the ground. Others picked up stones wherever they could find them, and threw them at Stephen with all their might. But Stephen did not say a word. He knew that in a little while he would be with his Saviour. A few moments before he breathed his last he prayed to God for his enemies, "Lord, lay not this sin to their charge." That was like the prayer Jesus had prayed on the cross. Do you remember his prayer? "Father, forgive them; for they know not what they do."

JESUS ON EARTH IN US

If the people who saw Stephen had never seen Jesus, could they have had an idea of what sort of person Jesus was? In what way? By Stephen's face? Perhaps; but his face may have been of a different type. By his actions. How did Stephen act like Jesus? He served; he suffered; he was persecuted; he died for his faith; he was not afraid; he prayed for his enemies.

Jesus wants us to show him to others in the way Stephen did. He wants us to talk about him. When you go home, tell father and mother what Jesus means to you. They do not hear about him any too much. Then by the help of Jesus live like him. You know it is wrong to lie; it is not Jesus' way; when you lie you are deserting Jesus. You know that God never made your mouth to say dirty things; Jesus always spoke pure words. Are you going to betray Jesus? Live and act so that when people see you they are reminded of Jesus. This is the surest way of bringing Jesus to others. It is the only way.

A STORY

Some years ago there was an uprising among the Chinese against American missionaries. Devil worshipers had told horrible stories against the followers of Jesus. Some said that our doctors took the eyes of little children and made medicine from them; others said that the missionaries poisoned the natives. In various ways the people were stirred up against the Christians until they were ready to kill every one of them.

They used stones and swords just as they did with Jesus and with Stephen. Among the martyrs was a young woman, a doctor. One of the stones that was aimed at the Christians hit a boy on his forehead. The young woman drew the boy to her, and pressed the dirt out of his wound. Then she tore a piece out of her skirt and tied it around his head. A few minutes later the stones killed her. But among the people that helped stone her there were some who went away thinking more seriously than they had ever thought before. They had seen Christ in that young doctor. After the frenzy was over those people confessed their sins and became Christians.

Suggestion to Teacher: In connection with this lesson the Beatitudes should be in the pupils' minds, at least those following "Blessed are the pure in heart." In schools where Bible memory work is confined to this period, the teacher should take time to drill. Otherwise, the passage should be mastered in another period previous to this lesson.

LESSON XXVI

PAUL, THE MAN WHO CHANGED SIDES

Aim: To show that when one is wrong, the best way is to get right.

Memory Verse: "He that is not with me is against me." Luke 11:23.

Scripture: Acts 7:57-60; ch. 8; 9:1-31; Rom. 7:18-25; Gal., ch. 1; Phil., ch. 3.

Illustration: A strong rope at least fifteen feet long should be brought to the school for the tug of war that is suggested. The tug will cause considerable noise. Have quiet before proceeding with the lesson.

LOOKING BACK

The disciples of Jesus did not go with him to heaven when Jesus went to the Father. Why did Jesus leave them on the earth? Did he tell them why? Yes, he told them that there was much work to be done. How could the disciples best do his work? By his help, and by living just as Jesus would have lived. We have learned of one man in particular who was so much like Jesus—Stephen. In what way?

When Stephen was dying a young man stood looking on. His name was Saul. He was a student of the Jerusalem College. The men who murdered Stephen were so busy throwing stones, and it was so warm, that they threw off their coats, and Saul took care of their clothing. He believed that Stephen ought to be stoned to death, because Stephen was a disciple of Jesus and not of the Pharisees. But he noticed something very strange about Stephen; there was a happiness in his face that he could not explain. And when he heard Stephen pray for his murderers he did not know what to think. How could a wicked man do so beautiful a thing? Could it be that Stephen was right, and that he himself was wrong?

Saul had been trained to believe that there could be only one true church, and that this was his church. His religion was built first about the Ten Commandments. (The Third, Fourth, Fifth, and Sixth Commandments might be recited.) These are the very Commandments we know. But Saul believed in other rules, rules that God had not made, rules about offering sacrifices and

about washing and about fasting. These were not necessary, yet some of the Jews thought that they were just as necessary as the Ten Commandments. Jesus taught the people that these rules were not necessary. His disciples did not need to keep them. Instead, they should try to live according to the Ten Commandments by loving God above everyone else, and by loving everyone else as well as they loved themselves. From childhood up Saul had been trained so differently that he felt that the Christians were bad people and ought to be punished because they followed Jesus, who, he thought, had come to destroy the sacred Law of the Jews. But when he saw what fine people they really were, he hardly knew what to do. He was staying on the wrong side, because his mind was still on the wrong side.

THE TUG OF WAR

There was a regular tug of war in Saul's mind. The things he had learned all his life were pulling him one way; the things he saw lived before him by Christian people were pulling the other way. On which side would he stand? There was a tug of war in the world. too, and Saul, as long as he was thinking on the wrong side, was pulling with the people on the wrong side. But there came a day when he saw the right way, changed to the right side, and acted as he ought.

(At this time the game may be played. Appoint leaders for two sides, who select four aids each. If choices have been such that one side is obviously stronger than the other, then call a fifth on the weaker

side so that they shall be evenly matched. Let them make two efforts. If necessary, instruct the leaders not to pull the other side clear across. For the third pull, put the strongest child on the opposite side, after which one side is so weakened that it has to give up.)

SAUL'S CONVERSION

We do not know how long Saul might have remained pulling on the wrong side had it not been for a wonderful experience. He had been arresting a great number of Christians in Jerusalem and in other parts of the land. When people came together for their church service Saul would break in with a lot of soldiers and drag the preacher and some of the congregation to jail. He would even break into the homes of people who followed Jesus and would take fathers and mothers away from their children. Then he would take soldiers outside his own country to trouble the disciples of Jesus.

Once Saul and the soldiers had almost reached the city of Damascus, where they planned to break up Christian services, when suddenly a brilliant light shone upon them and a voice spoke from heaven. It was the voice of Jesus, who said, "Saul, Saul, why do you persecute me?" Saul had fallen from his horse; probably the horse had been frightened and jumped sideways. Saul said, "Who art thou, Lord?" Jesus answered, "I am Jesus, whom you are persecuting." Then Saul said, "Lord, what wilt thou have me to do?" Then Jesus told him that instead of persecuting Jesus by

persecuting Jesus' disciples, he must go and preach about him to people who had never heard of the Saviour. Saul rose up, ready to obey Christ. For three days he could not see, so that the men with him had to lead him by the hand.

SAUL ON THE RIGHT SIDE

From that day on there was no doubt in Saul's mind as to whether Jesus and his disciples were right. He knew that they were, and he said, "I know him whom I have believed." To-day we know him as Paul the apostle. He saw that while his parents had been right to teach him that the Jews were God's peculiar people, that the Law must be the rule of life, and that the Old Testament is God's Word, he had been wrong to think that there could be no gospel of love and grace and forgiveness for all the world. He had thought of God as a judge and not as the Father of us all, as Jesus showed that he is. But after Saul knew better, he did better. Paul the apostle is still known as one of the best workers Jesus ever had.

ARE WE PULLING ON THE RIGHT SIDE?

On a Sunday not long ago there was a tug of war going on not far from a church. One boy who usually attends Sunday school came to a place where a group of boys were shooting craps. He might have been all right if he had walked right on, but he stopped to see how the gambling went. That was his first mistake. Blessed is the boy who does not walk in the council of the ungodly, and does not stand in the way

of sinners. Perhaps that boy did not know the First Psalm, or else he had forgotten it. The gamblers looked up and said, "Come on and play." At first he would not do this, for he knew that it was wrong. He felt the good teachings of the Sunday school pulling on the right side. But when the boys called him a sissy and laughed at him, he threw down the money that belonged to the Sunday school and gambled with them. The bad side won the tug of war.

How splendid it is when a boy is big enough to say "No" when he knows he is on the right side. If we would be sure of pulling on the winning side, we must ask Jesus to pull with us.

Two girls were walking to the Daily Vacation Bible School and they had with them a little offering to help the work along. On the way they had to pass a candy store and one girl said to the other, "Let's go in and get a piece of candy." The other girl liked candy, too, but she said: "I would like the candy, all right, but this really is not our money. It belongs to God. If we buy candy with it we are stealing it from God." By that time they had passed the candy store and were ready to enter the school. The right side won.

There are tugs of war going on all the time. On which side do we want to be? On which side are we now? On which side will you be when the wrong side pulls hard? Don't forget that Jesus will help us to pull, if we let him. And when other boys and girls are having a tug of war between right and wrong, let us pull with them on the right side.

LESSON XXVII

CARRYING THE LIGHT OF JESUS TO THE WORLD

Aim: To awaken a missionary spirit.
Memory Verse: "I have set thee for a light of the Gentiles." Acts 13: 47.
Scripture: Acts 13: 47, 48; II Cor., ch. 4.
Illustration: Place on a table, at considerable distance from each other, two groups of small candles of various colors, also a glass deep enough to cover one candle.
Suggestion: Briefly review lessons on Stephen and Saul.

PAUL THE PERSECUTED

Paul did what Jesus told him to do. Right there in Damascus where he had gone to persecute Christians he preached Jesus. The people could hardly believe it. They had heard that Paul was coming. Those who hated Jesus were glad, while those who loved him and served him were troubled. They thought that Paul and his soldiers would break up their meetings and would then carry them to jail. Later Paul did come to their meetings, but not to put them in jail. He came to tell them what Jesus had done to save him. Then on the Sabbath Day he went to the Jews' meeting where the enemies of Jesus had come together. Instead of planning with them how to persecute the Christians of Damascus, he told them that Jesus is the Saviour of the world, for whom the Jews had been looking for many, many years.

There were a few Jews who believed Paul. They wanted to know more about what he had to say, and together with this new convert, they read in the Old Testament everything they could find out about Jesus.

(The scroll may be shown once more.) But others were bitter against Paul. They told him that he was as bad now as all the other disciples of Jesus. Some of them soon got together and planned to kill Paul. But his friends heard of it and got him away without harm. The city had a high wall around it, and the only way to come in or go out was through the gates. Those who hated Jesus expected to kill Paul as he was passing out of the gates. But the Christians helped him to get on top of the wall. There they had a big basket ready and a good, strong rope. Paul stepped into the basket, held fast to the rope, and was lowered to the ground outside the city. His enemies could not touch him any more. By that time Paul had some idea what trouble and anxiety he must have caused to all the good people whom he had persecuted.

PAUL THE MISSIONARY

The earliest disciples of Jesus were Jews, for Jesus did not preach outside his own country. But he told his disciples to take the gospel everywhere. Perhaps they did not understand him, or perhaps they were kept so busy in Jerusalem and other places in their own land that they put off going elsewhere. When Stephen was killed many Christians were driven out of Jerusalem. Wherever they went in their own land they told about Jesus. But Jesus wanted his disciples to carry the gospel from Jerusalem to every country, including the very farthest. So he told Paul he was to be what we call a foreign missionary.

(At this point call attention to the candles, not yet lighted. The missionary map of the world may be shown once more.)

How much light are these candles giving? No, none at all. Why are they giving no light? Because no one has lighted them. (Light one candle.) There is one candle that shines. (Put a glass over it till it goes out.) This light was shining in the glass just for itself and it went out. If Paul had not obeyed Christ he could have brought no light to the world, and his own light would have gone out. (Light a candle and from it light all but one in the group.) Do these candles look alike to you? They are of different colors, but their flames are alike, aren't they? To what peoples were the disciples to bring the light of Jesus? To what people are we to take the gospel? (Here have the pupils name as many races as they can think of, but be sure to include foreign nationalities in their own neighborhood.) Did Jesus tell Paul to omit any people? No, he told him what he had told the disciples, to go everywhere. Are there any people for whom Jesus did not die? No, he is the Lamb of God who takes away the sins of the world. (Light the last candle in the group.)

THE CALL TO GO TO EUROPE

One night Paul had a dream so clear that he knew that it had some meaning for him. To-day dreams like that do not come to us; we do not need them; for we have the Bible, in which God speaks to us. But God spoke to Paul in a dream. He was sleeping on a bed

in a town near the seashore; this town was in Asia. In his dream he saw a man standing across the sea waving at him. He could see the man's lips moving and he heard the words, "Come over into Macedonia, and help us." Macedonia was the country on the other side of the sea; it was not in Asia where Jesus had lived and died, but in Europe, where the forefathers of most of us used to live. When Paul saw that man and heard him calling, he felt sure that God was showing him what he ought to do. He did not hesitate a moment, but went at once across the sea to preach Jesus in all that country. And that is the way our great-great-grandfathers long ago first heard about Jesus. Of course, if Paul had not brought them the gospel, some one else might have been called by God to do the work, but we are happy to think that Paul listened to the call.

Let us name the peoples in Europe to whom Paul brought the gospel. (Take a candle from the lighted group and light candles for those whom Paul reached. Put back the first candle in its own group and light more candles in the second group with those first lighted.) Paul preached to the people of Macedonia, to the Greeks. Later he went to Rome. To what people? Italians? He said that he wanted to go to Spain, so he may have preached to the Spanish people, too. Afterwards missionaries from the Italians went to Great Britain to preach to the Irish, the Scotch, the Welsh. The English went to Holland, Belgium, Germany, Switzerland, and Norway. From Spain, where

Paul had preached, the missionaries went to France; from Macedonia they reached Bulgaria, Bohemia, Poland, and Russia; in time all of Europe heard about Christ. But they were so slow. It took them nearly one thousand years. (Although the children know little or nothing about geography, a map of Europe would attract attention.)

PAUL THE MARTYR

There was a wicked king at Rome called Nero. He killed thousands of Christians just for fun. He wanted people to bow before him in prayer, or to bow before an image of him. Of course, real Christians would never do this. They pray to God only. When Paul was told to pray to Nero, do you think he would? He would not and he could not. He was put in prison, but even while he was in prison, waiting for his death and bound to a soldier with iron chains, he preached Jesus every day.

MISSIONARIES TO-DAY

It is now more than nineteen hundred years since Jesus was born, and the gospel has not yet reached everywhere. But thousands of men and women are going out to tell of him. They often risk their lives for Jesus' sake; but their lives belong to Jesus. Carey, Moffat, Livingstone, and Paton, are some of them. (Tell a brief biographical incident.) Jesus is calling missionaries to-day. We should listen, for he may be calling us. Some of you will go out to tell of Jesus.

But we cannot wait until we are grown up. We

must begin right now. Tell the stories at home which you hear in our Daily Vacation Bible School. Pray at home when you get up, when you go to bed, and when you eat. Sing at home these songs you are learning here. Most of all, live at home the Jesus life. Jesus will help you do it.

Shall we sing

"The whole world was lost in the darkness of sin;
The light of the world is Jesus."

Suggestion to Teacher: If a few afternoons can be given for the purpose, the children might be drilled for a missionary pageant. Programs for these pageants may be secured through the Foreign Mission Boards of the churches. A successful pageant is worth repeating at the final exercises.

LESSON XXVIII

A RUNAWAY SLAVE

Aim: To cultivate the spirit of forgiveness.

Memory Verse: "And forgive us our debts, as we also have forgiven our debtors." Matt. 6: 12.

Scripture: The Epistle of Paul to Philemon, parts of the story of Joseph.

Suggestion: If the teacher can read again the story of Harris in "Uncle Tom's Cabin," interesting parts of it may be given to the children to let them know what slavery and freedom mean.

PAUL AND PHILEMON

Once Paul stopped at Ephesus, and, of course, he told the people there of Christ and his love. It seems likely that a man from Colossæ named Philemon was in Ephesus at the time. He heard Paul, and became a Christian. Then he went home.

Philemon had many servants and slaves. Among these was a slave named Onesimus, whose name meant "profitable." That servant may have been profitable for a while; but he did not last very well. He was discontented. Probably he saw something on his master's place that he liked and took it. Of course, it did not belong to him, and the other slaves knew that it belonged to Philemon. He could make no use of it, so his stealing did not help him any. Instead it got him into all kinds of trouble.

ONESIMUS RUNS AWAY

When he saw no place to hide what he had stolen and found it impossible to make use of it, he decided to run away. Philemon had been a good master to him, and as a slave he really belonged to Philemon; but after he had done one bad thing, it was easy to do another. He took what he had stolen and left for parts unknown. After he had once left he did not dare to go back. There was no place where he could sleep. He dared not go to stores to buy bread, for everyone could tell that he was a slave; there was a mark on his body to show it. The only way that he could live was by begging and stealing. Probably at night he would crawl into some barn if there were not too many dogs around; then he would rise early in the morning and move on. He could not wash or change his clothes; and often he must have wished he had never stolen from Philemon, so that he might still be with his good master. There were thieves and robbers everywhere

in the country; he felt afraid almost at every step that some one would pounce on him and take from him his stolen goods. But every day he got farther away from Philemon, traveling westward until at last he reached the great city of Rome.

ONESIMUS HEARS PAUL

In Rome the runaway slave knew no one and he did not want anyone to know him. He felt that no one cared whether he was alive or dead. He felt lonely and homesick. If only he could go right back to his master, give him back what he had stolen and say: "Master, from this day I will serve you with all my heart and mind and strength. I am sorry I ever took those things and ran away. Will you take me back?" What do you think Philemon would have answered him? I think that runaway slave felt very much like the prodigal son, don't you? And I believe that if he had gone straight back, that Christian master would have forgiven him.

One day he found himself where Paul was preaching, for by this time Paul was in Rome. Perhaps Onesimus heard people in a home he was passing sing some of the Christian hymns he had heard his master Philemon sing. At any rate he was soon in the house. When the singing was over one man stood up to read out of a scroll, such as we saw in our earlier lessons. Who remembers what it looked like? He read portions here and there, and everything he read seemed to have something about the coming Saviour. Moses

said something about a great prophet; David told of a king to rule the whole earth; Isaiah spoke of Immanuel or "God with us"; one writer even said that Christ was to be born in Bethlehem. You can't imagine how many things that man read from that scroll about Jesus, and some of those things Onesimus had probably heard at Philemon's home. After the reading was over that man sat down and another arose to pray. He did not pray long; but oh, how earnestly he prayed, especially for the people who did not know Jesus as their own Saviour. He was hardly through when another prayed and then another, just brief prayers, but you could feel that these men meant every word they said. Women prayed, too. Onesimus thought that they must surely be praying for him. Then one of the company began to sing softly, "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." He did not sing alone more than half a dozen words. To the right of him and to the left of him the worshipers took up the song until everyone sang, Onesimus, too. He simply could not keep still.

As soon as the singing was over all the people became very still; they seemed to expect something for which they had really been waiting. A little man who had been seated all the while rose. His hair was gray, and his face was wrinkled, but there was plenty of fire in his eyes and his face looked kind and good. From the back of the room Onesimus could not see him very well, for many worshipers were between them. But

when the man began to speak Onesimus decided that he wanted to hear him.

We have no report of Paul's talk, but probably he spoke first of the awfulness of sinning against God and showed how sin leads to ruin. Then perhaps he preached the grace of Jesus who came to live and die for us. Paul was not ashamed to tell how Jesus suffered that his own sins might be forgiven. Then would come the story of Christ's rising again from the dead. Could anyone have listened without giving his heart to Jesus? Onesimus was thinking back over his life and saw the awfulness of his own sins. Paul would seem to be speaking to him alone. Was it possible for him to have his sins forgiven? Did Jesus' love mean that? Paul must have said that whoever confesses his sins in sorrow will find forgiveness.

Probably it had been Onesimus' plan to slip away as quietly as he had come in, but when Paul asked those who wanted to be followers of Jesus to talk to him, Onesimus could not think of going out. He was at Paul's side as quickly as he could get to him. Before long Onesimus confessed his sins, and gave his heart to Jesus Christ.

PAUL HELPS THE CONVERT TO LIVE RIGHT

Paul would have liked to keep Onesimus with him, for he could write well, and he proved very helpful to him in every way. But Paul knew it would not be good for the runaway, thieving slave to stay away from his master; this would not be fair to Philemon. So he

wrote his friend a letter which he sent by the hand of Onesimus and which we may still read in the New Testament. It is one of the shortest letters in the Bible, and as far as Onesimus is concerned, it reads something like this:

"DEAR FRIEND PHILEMON:

"How often I think of you and the good times we have had together. Your faith is one of the happy memories of my life. I want to ask you another favor, and I know you will not refuse. Onesimus who ran away from you sometime ago has been converted in one of our meetings and is now serving the Lord with all his heart. I find him very helpful to me, but you are his master and so I am sending him back to you. He ran away your slave; he is coming back your brother in Christ Jesus. Please think of him in that way. He will take no advantage of it. If he has taken things from you which he can't pay back, charge it up to me. Best wishes and prayers for you all.

"PAUL."

How do you think Philemon received his slave when he brought a letter like that? God had forgiven him; would he forgive Onesimus? God forgives our sins; how does God expect us to act toward those who have wronged us? God forgives us our sins every time we come to him with sincere sorrow. Then how often should we forgive those who have done us harm?

There is a story in the Old Testament which everyone likes, the story of Joseph and his brethren. We

do not think very much of those brothers, who put Joseph into a pit and then sold him to be a slave, do we? But we think the world of Joseph, because when he got a chance to get even with his brothers he did not do it. Instead he did everything he could for them. They began to worry about the punishment that was surely coming to them, but Joseph was too fine a man to punish them. Then you remember Stephen, the first martyr; how did he feel toward those who were stoning him? And who can give the prayer of Jesus on the cross for those who crucified him? Let us learn to say it and to live it. "Father, forgive them; for they know not what they do." The prayer Jesus taught us is a good deal like that, isn't it? "Forgive us our debts, as we forgive our debtors." We pray this every day, but are we sure we are living it? Are we carrying any grudge against another boy or girl? If we do, we can't pray this part of The Lord's Prayer; we have to skip it.

LESSON XXIX

WITNESSING FOR CHRIST

Aim: To inspire the pupils with the purpose of telling and living the summer's teachings.

Memory Verse: "If ye know these things, blessed are ye if ye do them." John 13: 17.

Scripture: II Kings, ch. 5; John, chs. 13 to 17; II Tim., chs. 1, 2.

Illustration: Have in view of the pupils all the objects used during the school session; or at least have them ready for use as the occasion arises in the brief review of the summer's work.

Suggestion: A brief, clear review of the summer's lessons should be made, the pupils constantly participating. Objects, illustrations, and stories will help to recall the lessons; but

with these we must not content ourselves. The underlying principles must be understood. Because a little mastered well is better than much gotten hastily, the teacher might confine himself to the review of only five or six outstanding lessons. To clinch the meaning of them all the story of the little Hebrew captive girl should prove of great value.

THE HOLE IN THE FLOOR

There was a farmer once who had a granary built inside his barn. Its walls were of massive oak and the floor was thick and strong so that hundreds of bushels of grain could easily be borne by it when the threshing season came. But right under the granary floor was a nest of rats. These rats were always hungry; but for a long time they had to run everywhere to find things to eat. They knew that people did not like them, so they hated to show themselves. When the threshing season came, the farmer had his wheat poured out on the floor just above those rats; but how could the hungry pests get to the grain? They decided to gnaw through that heavy oaken floor. First one rat would set his teeth into the wood, and then another, and in this way they kept on gnawing day and night until at last there was a tiny opening. They did not gnaw any more, for through that tiny opening the little grains of wheat came dropping down, one by one, enough of them to feed all the rats.

Do you think that farmer had plowed his field and harrowed it and sowed and mowed his grain in order to feed those rats? Did he cut it and shock it and stack it and thresh it to keep those rats alive? For whom did the farmer raise the grain? What could be done

with the wheat? Yes, bake bread, fry pancakes; yes, and doughnuts. Bread could be made for hungry Europe. Wheat could be sent to Armenia and to Syria. Was any of that wheat sent away that fell through the floor? It was worse than lost.

WHY DID WE TELL THESE BIBLE STORIES?

We have been having school here for six weeks. Did we come here and tell those fine Bible stories just to keep the children from running the streets? Did we come here just to give you a good time? Did we come to help you know more than you did before? Did we try to give you such a love for the Word of God as you never had before? Yes, there were all of these reasons. But there is one reason we have not yet mentioned. Can you think of it? What did Jesus say in our Memory Verse? Let us give it together. And Jesus said something else just before he went to heaven. He said it to us, as well as to his disciples then. Do you know his last commandment? In our own words it is this: "Go and tell everyone what you know about me." These are exactly the two reasons why we have had such fine times together. We want you to tell these stories to your younger sisters and brothers, to your older sisters and brothers, to father and mother, to your playmates, until you know them so well that some day you will be standing here and telling them to boys and girls in the Daily Vacation Bible School. That would be splendid, but even that would not be enough. What did Jesus say? "If ye know." Jesus

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wants us to bring his lessons right into our life every day, at home, at school, on the streets, everywhere. If we don't tell these stories again, and if we don't live them, then all these lessons have been like the wheat that dropped through the rat hole. But that wouldn't be fair, would it? Are we willing to tell and to live the wonderful teachings of Jesus?

A GIRL WHO TOLD AND LIVED THE STORY

Our Bible stories have been so much about grown-up folks that perhaps we have begun to think that the Bible was written for men and women only and that we must be old before we can live these lessons. Let me tell you of a girl about your age who became a missionary and told and lived the Bible stories she had heard. We do not know her name, but perhaps it was Miriam; anyway, we'll call her that. There lived in her neighborhood a man of God whose name was Elisha. This prophet of God told the people of the one true God whom they should worship rather than idols of wood and stone. Many people did not care to listen to the man of God and bowed to idols just the same. Then God permitted the nation whose idols those neighbors worshiped to enter the country and to rob, steal, and plunder. The outside nation went so far as to take away men, women, and children to be their slaves. And among those children there was our girl, Miriam. They carried her away from her parents, just as the Huns carried away Belgian girls from their homes. Miriam cried and begged, but the soldiers only

laughed at that. You see, even this little girl suffered because the people sinned against God. The soldiers made her walk the dusty road. She had almost nothing to eat and to drink all the way for days. At last they reached the city of Damascus, the very city where many centuries later Paul was converted, and there they stayed.

MIRIAM AT NAAMAN'S HOME

The captain of those soldiers noticed how well this child behaved. When the soldiers were rude to her she remained gentle. She controlled her temper. Her parents had taught her that. The captain's name was Naaman. As Naaman noticed that splendid Hebrew girl he felt sure that his wife would like very much to have Miriam help her in the house. So she found a home in the captain's family.

They treated her well enough there and from the start Miriam did all she could to show that she had been well trained. She did not wait for her mistress to tell her everything; she looked for things to be done and did them. Naaman's wife liked that. But the girl found out that there was something very unhappy in that home. Naaman and his wife loved each other, but both knew that sooner or later he must leave the house and all his loved ones, never to come back. Naaman was a leper. (Make sure that the children know what this means.) Often Miriam found the wife crying all by herself. And when they grew well acquainted the good woman told Miriam all that was in

her heart. Miriam felt sorry for her good master and for her mistress and wondered how she could be of any comfort and help to them.

MIRIAM WITNESSES

Then she remembered the prophet, Elisha, and how that man of God had healed lepers. She told her mistress about the prophet, but she could hardly believe it. Had it not been that Miriam always told the truth, the woman would not have listened to such things at all; but she had come to trust the girl. The Hebrew maiden lived the lessons from the Bible which she had learned at home, and she told others the good things she knew. Was not that splendid?

When Naaman's wife felt sure that the girl told the truth she mentioned it to her husband. To him, too, it seemed impossible, and at first he almost laughed at his wife. But she kept urging him to go and see that prophet. Of course, Naaman finally had to go, if only to quiet his wife, for she insisted. And she was right. Naaman found Elisha, and Elisha by the power of God healed him of his leprosy. In this way one little slave girl became a blessing to a whole country.

AND WE?

Are there any of us who have learned of God's good will toward us and want to tell of it? We know these lessons; shall we live them? This whole Bible was written for this one purpose, that we shall know the truth and live it.

Those who are willing by the help of God to tell these lessons to others, please stand up. You may be seated. But God wants something more, you know. He wants us to be witnesses with our lips. But he wants us to be witnesses, too, by the way we act. Will you witness for him that way? How many say, "Yes, we will"? Shall we not make the vote unanimous? Those who with the help of our Saviour, Jesus, want to live for him, please rise.

Let us be seated quietly as we pray: O God, our Father in heaven, thou art so good to us; help us to witness for thee. Dear Jesus, as thou didst send thy disciples to go everywhere, so we would go out to let everyone know of thy wonderful love and thy power to help us. Bless us, O Lord, and make us a blessing. And may this summer's work not be like the grain that is lost, but like the grain that becomes seed to bring forth more grain for thee. For thy name's sake. Amen.

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